Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

Al-Hajj

Revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

يأَيُّهَا النَّاسُ اتَّقُواْ رَبَّكُمْ إِنَّ زَلْزَلَةَ السَّاعَةِ شَىْءٌ عَظِيمٌ

22:1 O mankind! Have Taqwa of your Lord! Verily, the earthquake of the Hour is a terrible thing.

يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّآ أَرْضَعَتْ وَتَضَعُ
كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَـرَى وَمَا هُم
بِسُكَـرَى وَلَـكِنَّ عَذَابَ اللَّهِ شَدِيدٌ

22:2 The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunk, but Allah's torment is severe.

The Hour

Allah commands:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ (١)

O mankind! Have **Taqwa** of your Lord! Verily, the earthquake of the Hour is a terrible thing.

Allah commands His servants to have **Taqwa** of Him, He informs them of the terrors of the Day of Resurrection which will come to them with its earthquakes and other horrors, as He says:

إِذَا زُلْزِلَتِ الأٌّرْضُ زِلْزَالَهَا

وَأَخْرَجَتِ الأَرْضُ أَثْقَالَهَا

When the earth is shaken with its (final) earthquake. And when the earth throws out its burdens. (99:1-2)

وَحُمِلَتِ الأٌّرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَحِدَةً

فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ

And the earth and the mountains shall be removed from their places, and crushed with a single crushing. Then on that Day shall the (Great) Event befall. (69:14-15)

إِذَا رُجَّتِ الأٌّرْضُ رَجّاً

وَبُسَّتِ الْجِبَالُ بَسّاً

When the earth will be shaken with a terrible shake. And the mountains will be powdered to dust. (56:4-5)

It was said that this earthquake will come at the end of the life span of this world, at the outset of the Hour.

Ibn Jarir recorded that Alqamah commented on Allah's saying, إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ (Verily, the earthquake of the Hour (of Judgement) is a terrible thing).

"Before the Hour.''

Others said that this refers to the terror, fear, earthquakes and chaos that will happen on the Day of Resurrection, in the arena (of Judgement), after the resurrection from the graves.

This was the view favored by Ibn Jarir, who took the following **Hadiths** as evidence:

Imam Ahmad recorded that Imran bin Husayn said that when the Messenger of Allah was on one of his journeys and some of his Companions had fallen behind, he raised his voice and recited these two **Ayat**:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ

يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَى وَمَا هُم بِسُكَارَى وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ

O mankind! Have **Taqwa** of your Lord! Verily, the earthquake of the Hour is a terrible thing. The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but Allah's torment is severe.

When his Companions heard that, they hastened to catch up with him, because they knew that he wanted to say something. When they reached him, he said:

أَتَدْرُونَ أَيُّ يَوْمٍ ذَاكَ، ذَاكَ يَوْمُ يُنَادَى آدَمُ عَلَيْهِ السَّلَامُ، فَيُنَادِيهِ رَبُّهُ عَزَّ وَجَلَّ، فَيَقُولُ: يَا آدَمُ ابْعَثْ بَعْثَكَ إِلَى النَّارِ، فَيَقُولُ: يَا رَبِّ وَمَا بَعْثُ النَّارِ؟ فَيَقُولُ: مِنْ كُلِّ أَلْفٍ تِسْعُمِائَةٍ وَتِسْعَةٌ وَتِسْعُونَ فِي النَّارِ، وَوَاحِدٌ فِي الْجَنَّةِ

Do you know what Day that is! That is the Day when Adam will be called. His Lord will call him and will say: "O Adam, send forth (those of your progeny) who are to be sent to the Fire.''

He will say, "O Lord, how many are to be sent to the Fire!''

He will say, "From every thousand, nine hundred and ninety-nine will be in the Fire and one will be in Paradise.''

His Companions were filled with despair and stopped smiling. When he saw that, he said:

أَبْشِرُوا وَاعْمَلُوا، فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ إِنَّكُمْ لَمَعَ خَلِيقَتَيْنِ مَا كَانَتَا مَعَ شَيْءٍ قَطُّ إِلَّا كَثَّرَتَاهُ يَأْجُوجُ وَمَأْجُوجُ، وَمَنْ هَلَكَ مِنْ بَنِي آدَمَ وَبَنِي إِبْلِيس

Be of good cheer and strive hard, for by the One in Whose Hand is the soul of Muhammad, you will be counted with two creations who are of immense numbers, **Ya'juj** and **Ma'juj**, and those who have already died of the progeny of Adam and the progeny of Iblis.

Then they felt happier, and he said:

اعْمَلُوا وَأَبْشِرُوا، فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، مَا أَنْتُمْ فِي النَّاسِ إِلَّا كَالشَّامَةِ فِي جَنْبِ الْبَعِيرِ أَوِ الرَّقْمَةِ فِي ذِرَاعِ الدَّابَّة

Strive hard and be of good cheer, for by the One in Whose Hand is the soul of Muhammad, in comparison to mankind you are like a mole on the flank of a camel or a mark on the foreleg of a beast.

This was also recorded by At-Tirmidhi and by An-Nasa'i in the Book of **Tafsir** in their **Sunans**.

At-Tirmidhi said, "It is **Hasan Sahih**.''

Another Version of this Hadith

At-Tirmidhi recorded from Imran bin Husayn that when the words, يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ (O mankind! Have **Taqwa** of your Lord.) Until His saying, وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ (but Allah's torment is severe), were revealed, the Prophet was on a journey, and he said:

أَتَدْرُونَ أيُّ يَوْمٍ ذَلِكَ؟

قَالُوا: اللهُ ورَسُولُهُ أَعْلَمُ.

قَالَ: ذَلِكَ يَوْمٌ يَقُولُ اللهُ لِآدَمَ: ابْعَثْ بَعْثَ النَّارِ،

قَالَ: يَا رَبِّ ومَا بَعْثُ النَّارِ؟

قَالَ: تِسْعُمِائَةٍ وَتِسْعَةٌ وتِسْعُونَ إِلَى النَّارِ ووَاحِدٌ إِلَى الْجَنَّةِ

Do you know what Day that is?

They said, "Allah and His Messenger know best.''

He said: That is the Day on which Allah will say to Adam, "Send forth (those of your progeny) who are to be sent to the Fire.''

He will say, "O Lord, how many are to be sent to the Fire!''

He will say, "From every thousand, nine hundred and ninety-nine will be in the Fire and one will be in Paradise.''

The Muslims started to weep, then the Messenger of Allah said:

قَارِبُوا وَسَدِّدُوا، فَإِنَّهَا لَمْ تَكُنْ نُبُوَّةٌ قَطُّ إِلَّا كَانَ بَيْنَ يَدَيْهَا جَاهِلِيَّةٌ، قَالَ: فَيُؤْخَذُ الْعَدَدُ مِنَ الْجَاهِلِيَّةِ، فَإِنْ تَمَّتْ، وَإِلَّا كُمِّلَتْ مِنَ الْمُنَافِقِينَ، ومَا مَثَلُكُمْ ومَثَلُ الْأُمَمِ إِلَّا كَمَثَلِ الرَّقْمَةِ فِي ذِرَاعِ الدَّابَّةِ، أَوْ كَالشَّامَةِ فِي جَنْبِ الْبَعِيرِ

Be close in your rank and be straight forward, for there was never any Prophet but there was a time of ignorance just before his advent, so the number will be taken from that time of ignorance, and if that is not enough, it will be made up from the hypocrites. A parable of yours in comparison to the other nations is that, you are like a mark on the foreleg of an animal, or a mole on the flank of a camel.

Then he said,

إِنِّي لَأَرْجُو أَنْ تَكُونُوا رُبُعَ أَهْلِ الْجَنَّةِ

I hope that you will be a quarter of the people of Paradise.

They said, "**Allahu Akbar**!''

Then he said,

إِنِّييلَأَرْجُو أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ

I hope that you will be a third of the people of Paradise.

They said, "**Allahu Akbar**!''

Then he said,

إِنِّييلَأَرْجُو أَنْ تَكُونُوا نِصْفَ أَهْلِ الْجَنَّةِ

I hope that you will be half of the people of Paradise.

They said, "**Allahu Akbar**!''

Then he (the narrator) said,

"I do not know if he said two-thirds or not.''

This was also recorded by Imam Ahmad.

Then At-Tirmidhi also said, "This is a **Hasan Sahih Hadith**.''

In his Tafsir, under this Ayah, Al-Bukhari recorded that Abu Sa`id said,

"The Prophet said:

يَقُولُ اللهُ تَعَالَى يَوْمَ الْقِيَامَةِ: يَا آدَمُ،

فَيَقُولُ: لَبَّيْكَ رَبَّنَا وَسَعْدَيْكَ، فَيُنَادَى بِصَوْتٍ: إِنَّ اللهَ يَأْمُرُكَ أَنْ تُخْرِجَ مِنْ ذُرِّيَّتِكَ بَعْثًا إِلَى النَّارِ،

قَالَ: يَا رَبِّ وَمَا بَعْثُ النَّارِ؟

قَالَ: مِنْ كُلِّ أَلْفٍ أُرَاهُ قَالَ تِسْعُمِائَةٍ وَتِسْعَةٌ وَتِسْعُونَ،

فَحِينَئِذٍ تَضَعُ الْحَامِلُ حَمْلَهَا وَيَشِيبُ الْوَلِيدُ

On the Day of Resurrection, Allah will say: "O Adam.''

He will say, "At Your service, O Lord.''

Then a voice will call out: "Allah commands you to send forth from your progeny those who are destined for the Fire.''

He will say, "O Lord, who is destined for the Fire?''

He will say, "From every thousand'' -- I think he said -- "nine hundred and ninety-nine.''

At that time every pregnant female will drop her load and children will turn grey.

> ... وَتَرَى النَّاسَ سُكَارَى وَمَا هُم بِسُكَارَى وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ
>
> and you shall see mankind as in a drunken state, yet they will not be drunken, but Allah's torment is severe.

That will be so difficult for mankind to bear that their faces will change.

The Prophet said:

مِنْ يَأْجُوجَ وَمَأْجُوجَ تِسْعُمِائَةٍ وَتِسْعَةٌ وَتِسْعُونَ،

وَمِنْكُمْ وَاحِدٌ، أَنْتُمْ فِي النَّاسِ كَالشَّعْرَةِ السَّوْدَاءِ فِي جَنْبِ الثَّوْرِ الْأَبْيَضِ، أَوْ كَالشَّعْرَةِ الْبَيْضَاءِ فِي جَنْبِ الثَّوْرِ الْأَسْوَدِ، وَإِنِّي لَأَرْجُو أَنْ تَكُونُوا رُبُعَ أَهْلِ الْجَنَّةِ ،

فَكَبَّرْنَا.

ثُمَّ قَالَ: ثُلُثَ أَهْلِ الْجَنَّةِ ،

فَكَبَّرْنَا.

ثُمَّ قَالَ: شَطْرَ أَهْلِ الْجَنَّةِ،

فَكَبَّرْنَا

Nine hundred and ninety-nine from Ya'juj and Ma'juj, and one from you.

Among mankind you are like a black hair on the side of a white bull, or a white hair on the side of a black bull. I hope that you will be one quarter of the people of Paradise.

We said "**Allahu Akbar**!''

Then he said, A third of the people of Paradise.

We said, "**Allahu Akbar**!''

Then he said, One half of the people of Paradise.

We said, "**Allahu Akbar**!''

Al-Bukhari also recorded this elsewhere.

It was also recorded by Muslim, and An-Nasa'i in his **Tafsir**.

The **Hadiths** and reports about the terrors of the Day of Resurrection are very many, and this is not the place to quote them all.

And Allah says:

... إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ ...

Verily, the earthquake of the Hour is a terrible thing.

means, a serious matter, a terrifying crisis, a horrendous event.

This earthquake is what will happen to people when they are filled with terror, as Allah says:

هُنَالِكَ ابْتُلِىَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالاً شَدِيداً

There, the believers were tried and shaken with a mighty shaking. (33:11)

Then Allah says:

يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ ...

The Day you shall see it, every nursing mother will forget her nursling,

> means, she will be distracted by the horror of what she is seeing, which will make her forget the one who is the dearest of all to her and to whom she shows the most compassion. Her shock will make her neglect her infant at the very moment of breastfeeding,
>
> Allah says, **كُلُّ مُرْضِعَةٍ** (every nursing mother), and He did not say a mother who has an infant of breastfeeding age.
>
> **عَمَّا أَرْضَعَتْ** (her nursling) means, her nursing infant that has not yet been weaned.

... وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا ...

and every pregnant one will drop her load,

> means, before the pregnancy has reached full term, because of the intensity of the horror.

... وَتَرَى النَّاسَ سُكَارَى ...

and you shall see mankind as in a drunken state,

> means, because of the severity of their situation, when they will lose their minds, so that whoever sees them, will think, that they are drunk,

... وَمَا هُم بِسُكَارَى وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ (٢)

yet they will not be drunken, but Allah's torment is severe.

وَمِنَ النَّاسِ مَن يُجَـدِلُ فِى اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَـنٍ مَّرِيدٍ

22:3 And among mankind is he who disputes about Allah, without knowledge, and follows every rebellious Shaytan.

كُتِبَ عَلَيْهِ أَنَّهُ مَن تَوَلاَّهُ فَأَنَّهُ يُضِلُّهُ وَيَهْدِيهِ إِلَى عَذَابِ السَّعِيرِ

22:4 For him (the devil) it is decreed that whosoever follows him, he will mislead him, and will drive him to the torment of the Fire.

Condemnation of the Followers of the Shaytan

Allah condemns those who deny the Resurrection and who deny that Allah is able to restore life to the dead, those who turn away from that which Allah has revealed to His Prophets and, in their views -- denial and disbelief -- follow every rebellious **Shaytan** among men and Jinn. This is the state of the followers of innovation and misguidance, who turn away from the truth and follow falsehood, following the words of the leaders of misguidance who call people to follow innovation and their own desires and opinions.

Allah says concerning them and their like,

وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ ...

> And among mankind is he who disputes about Allah, without knowledge,
>
> > meaning, without sound knowledge.

... وَيَتَّبِعُ كُلَّ شَيْطَانٍ مَّرِيدٍ (٣)

كُتِبَ عَلَيْهِ ...

> and follows every rebellious **Shaytan**. For him it is decreed,
>
> Mujahid said,
>
> > "This refers to that **Shaytan**.''
> >
> > meaning that is a matter written in the decree.

... أَنَّهُ مَن تَوَلَّاهُ ...

that whosoever follows him, (and imitates him),

... فَأَنَّهُ يُضِلُّهُ وَيَهْدِيهِ إِلَى عَذَابِ السَّعِيرِ (٤)

he will mislead him, and will drive him to the torment of the Fire.

> means, he will mislead him in this world, and in the Hereafter he will drive him to the torment of the Fire, which is unbearably hot, painful and agonizing.

As-Suddi reported that Abu Malik said,

> "This **Ayah** was revealed about An-Nadr bin Al-Harith."
>
> This was also the view of Ibn Jurayj.

يَأَيُّهَا النَّاسُ

22:5 O mankind!

إِن كُنتُمْ فِى رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَـكُمْ مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ

If you are in doubt about the Resurrection, then verily, We have created you from dust, then from a Nutfah, then from a clot then from a little lump of flesh -- some formed and some unformed -- that We may make (it) clear to you.

وَنُقِرُّ فِى الاٌّرْحَامِ مَا نَشَآءُ إِلَى أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلاً ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ

And We cause whom We will to remain in the wombs for an appointed term, then We bring you out as infants, then (give you growth) that you may reach your age of full strength.

وَمِنكُمْ مَّن يُتَوَفَّى وَمِنكُمْ مَّن يُرَدُّ إِلَى أَرْذَلِ الْعُمُرِ لِكَيْلاَ يَعْلَمَ مِن بَعْدِ عِلْمٍ شَيْئاً

And among you there is he who dies (young), and among you there is he who is brought back to the miserable old age, so that he knows nothing after having known.

وَتَرَى الاٌّرْضَ هَامِدَةً فَإِذَآ أَنزَلْنَا عَلَيْهَا الْمَآءَ اهْتَزَّتْ وَرَبَتْ وَأَنبَتَتْ مِن كُلِّ زَوْجٍ بَهِيجٍ

And you see the earth Hamidatan, but when We send down water on it, it is stirred (to life), and it swells and puts forth every lovely kind (of growth).

ذلِكَ بِأَنَّ اللَّهَ

22:6 That is because Allah:

هُوَ الْحَقُّ وَأَنَّهُ يُحْىِ الْمَوْتَى وَأَنَّهُ عَلَى كُلِّ شَىْءٍ قَدِيرٌ

He is the Truth, and it is He Who gives life to the dead, and it is He Who is able to do all things.

وَأَنَّ السَّاعَةَ ءَاتِيَةٌ لاَّ رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَن فِى الْقُبُورِ

22:7 And surely, the Hour is coming, there is no doubt about it; and certainly, Allah will resurrect those who are in the graves.

Evidence of the Resurrection in the creation of Man and of Plants

When Allah speaks of disbelief in the Resurrection, He also mentions the evidence of His power and ability to resurrect that is evident from the way He initiates creation.

Allah says:

يَا أَيُّهَا النَّاسُ إِن كُنتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ ...

O mankind!

If you are in doubt about the Resurrection,

which means the time when souls and bodies will be raised up on the Day of Resurrection,

... فَإِنَّا خَلَقْنَاكُم مِّن تُرَابٍ ...

then verily, We have created you from dust,

meaning, `you were originally created from dust', which is what Adam, peace be upon him, was created from.

... ثُمَّ مِن نُّطْفَةٍ ...

then from a **Nutfah**,

meaning,

ثُمَّ جَعَلَ نَسْلَهُ مِن سُلَالَةٍ مِّن مَّاء مَّهِينٍ

then He made his offspring from semen of despised water. (32:8)

The Development of the Nutfah and Embryo in the Womb

Allah says:

... ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِن مُّضْغَةٍ ...

then from a clot then from a little lump of flesh,

if the **Nutfah** establishes itself in the woman's womb, it stays like that for forty days, then more material is added to it and it changes into a red clot, by the leave of Allah, and it remains like that for forty days.

Then it changes and becomes a lump of flesh, like a piece of meat with no form or shape. Then it starts to take on a form and shape, developing a

head, arms, chest, stomach, thighs, legs, feet and all its members.

Sometimes a woman miscarries before the fetus is formed and sometimes she miscarries after it has formed. As Allah says:

... ثُمَّ مِن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ ...

then from a little lump of flesh -- some formed and some unformed,

meaning, as you see.

... لِّنُبَيِّنَ لَكُمْ وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَاء إِلَى أَجَلٍ مُّسَمًّى ...

that We may make (it) clear to you. And We cause whom We will to remain in the wombs for an appointed term,

meaning that sometimes the fetus remains in the womb and is not miscarried.

Mujahid said about the **ayah**, مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ (some formed and some unformed),

"This means the miscarried fetus, formed or unformed. When forty days have passed of it being a lump of flesh, then Allah sends an angel to it who breathes the soul into it and forms it as Allah wills, handsome or ugly, male or female. He then writes its provision, its allotted length of life and whether it is to be one of the blessed or the wretched.''

It was recorded in the Two **Sahihs** that Ibn Mas`ud said,

"The Messenger of Allah, who is the true and truly inspired one, told us:

إِنَّ خَلْقَ أَحَدِكُمْ يُجْمَعُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ لَيْلَةً، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يَبْعَثُ اللهُ إِلَيْهِ الْمَلَكَ فَيُؤْمَرُ بِأَرْبَعِ كَلِمَاتٍ: بِكَتْبِ رِزْقِهِ وَعَمَلِهِ وَأَجَلِهِ، وَشَقِيٌّ أَوْ سَعِيدٌ، ثُمَّ يُنْفَخُ فِيهِ الرُّوح

Every one of you is collected in the womb of his mother for the first forty days, and then he becomes a clot for another forty days, and then a lump of flesh for another forty days. Then Allah sends an angel to write four words: He writes his provision, his deeds, his life span, and whether he will be blessed or wretched. Then he blows the soul into him.''

Man's Development from Infancy to Old Age

His saying;

... ثُمَّ نُخْرِجُكُمْ طِفْلًا ...

then We bring you out as infants,

means, weak in his body, hearing, sight, senses, stamina and mind.

Then Allah gives him strength, gradually and causes his parents to treat him with tender kindness night and day.

Allah says:

... ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ ...

then (give you growth) that you may reach your age of full strength.

meaning, his strength increases until he reaches the vitality and handsomeness of youth.

... وَمِنكُم مَّن يُتَوَفَّى ...

And among you there is he who dies,

means, when he is young and strong.

... وَمِنكُم مَّن يُرَدُّ إِلَى أَرْذَلِ الْعُمُرِ ...

and among you there is he who is brought back to the miserable old age,

meaning advanced old age with its weakness in mind and body, in steady decline in comprehension, and disability to grasp.

As Allah says:

... لِكَيْلَا يَعْلَمَ مِن بَعْدِ عِلْمٍ شَيْئًا ...

so that he knows nothing after having known.

اللَّهُ الَّذِى خَلَقَكُمْ مِّن ضَعْفٍ ثُمَّ جَعَلَ مِن بَعْدِ ضَعْفٍ قُوَّةٍ ثُمَّ جَعَلَ مِن بَعْدِ قُوَّةٍ ضَعْفاً وَشَيْبَةً يَخْلُقُ مَا يَشَآءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ

Allah is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave (you) weakness and grey hair. He creates what He wills. And it is He Who is the All-Knowing, the All-Powerful. (30:54)

Another Parable of the Resurrection from Plants

Allah says:

... وَتَرَى الْأَرْضَ هَامِدَةً ...

And you see the earth **Hamidatan**,

This is another sign of the power of Allah to bring the dead back to life, just as He brings the dead, barren earth back to life, the lifeless earth in which nothing grows.

Qatadah said,

"This means, the eroded, dusty earth.''

As-Suddi said,

"Dead.''

... فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاء اهْتَزَّتْ وَرَبَتْ وَأَنبَتَتْ مِن كُلِّ زَوْجٍ بَهِيجٍ (٥)

but when We send down water on it, it is stirred (to life), and it swells and puts forth every lovely kind (of growth).

When Allah sends the rain upon it, it is stirred to life, that is, vegetation begins to grow and it comes alive after it was dead. Then it rises after the soil had settled, then it puts forth its different kinds of fruit and crops with all their varied colours, tastes, fragrances, shapes and benefits.

Allah says:

... وَأَنبَتَتْ مِن كُلِّ زَوْجٍ بَهِيجٍ

and puts forth every lovely kind (of growth).

meaning, beautiful in appearance and with delightful fragrances.

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ ...

That is because Allah: He is the Truth,

means, the Creator, the Controller, the One Who does as He wills.

... وَأَنَّهُ يُحْيِي الْمَوْتَى ...

and it is He Who gives life to the dead,

means, just as He gives life to the dead earth and brings forth from it all these kinds of vegetation.

إِنَّ الَّذِى أَحْيَـهَا لَمُحْىِ الْمَوْتَى إِنَّهُ عَلَى كُلِّ شَىْءٍ قَدِيرٌ

Verily, He Who gives it life, surely is able to give life to the dead. Indeed He is able to do all things. (41:39)

إِنَّمَآ أَمْرُهُ إِذَآ أَرَادَ شَيْئاً أَن يَقُولَ لَهُ كُن فَيَكُونُ

Verily, His command, when He intends a thing, is only that He says to it, "Be!'' -- and it is! (36:82)

... وَأَنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (٦)

and it is He Who is able to do all things.

وَأَنَّ السَّاعَةَ آتِيَةٌ لَّا رَيْبَ فِيهَا ...

And surely, the Hour is coming, there is no doubt about it;

meaning, it will inevitably come to pass.

... وَأَنَّ اللَّهَ يَبْعَثُ مَن فِي الْقُبُورِ (٧)

and certainly, Allah will resurrect those who are in the graves.

means, He will bring them back to life after they have become dust; He will create them anew after they have become nothing.

وَضَرَبَ لَنَا مَثَلاً وَنَسِىَ خَلْقَهُ قَالَ مَن يُحىِ الْعِظَـمَ وَهِىَ رَمِيمٌ

قُلْ يُحْيِيهَا الَّذِى أَنشَأَهَآ أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ

الَّذِى جَعَلَ لَكُم مِّنَ الشَّجَرِ الاٌّخْضَرِ نَاراً فَإِذَآ أَنتُم مِّنْه تُوقِدُونَ

And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust!''

Say: "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!''

He Who produces for you fire out of the green tree, when behold you kindle there- with. (36:78-80)

And there are many similar **Ayat**.

وَمِنَ النَّاسِ مَن يُجَـدِلُ فِى اللَّهِ بِغَيْرِ عِلْمٍ وَلاَ هُدًى وَلاَ كِتَـبٍ مُّنِيرٍ

22:8 And among men is he who disputes about Allah, without knowledge or guidance, or a Book giving light (from Allah).

ثَانِىَ عِطْفِهِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ

22:9 Bending his neck in pride, and leading (others) too (far) astray from the path of Allah.

لَهُ فِى الدُّنْيَا خِزْىٌ وَنُذِيقُهُ يَوْمَ الْقِيَـمَةِ عَذَابَ الْحَرِيقِ

For him there is disgrace in this worldly life, and on the Day of Resurrection We shall make him taste the torment of burning.

ذلِكَ بِمَا قَدَّمَتْ يَدَاكَ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّـمٍ لّلعَبِيدِ

22:10 That is because of what your hands have sent forth, and verily, Allah is not unjust to servants.

Clarifying the State of the Leaders of the Innovators and Those Who lead People astray

Allah has already told us about the ignorant imitators who are led astray:

وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَانٍ مَّرِيدٍ

> And among mankind is he who disputes about Allah, without knowledge, and follows every rebellious **Shaytan**. (22:3)

And here He tells us about those who call others to misguidance, the leaders of disbelief and innovation:

وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّنِيرٍ (٨)

> And among men is he who disputes about Allah, without knowledge or guidance, or a Book giving light (from Allah).
>
> > meaning, with no correct rational thought, and no clear transmitted text; what they say is based only on their opinions and whims.

Allah's saying,

ثَانِيَ عِطْفِهِ ...

Bending his neck in pride,

Ibn Abbas and others said,

"Too proud to follow the truth when he is called to it.''

Mujahid, Qatadah and Malik said, narrating from Zayd bin Aslam: **ثَانِيَ عِطْفِهِ** (Bending his neck in pride),

means, twisting his neck, i.e., turning away from the truth to which he is called, bending his neck out of pride and arrogance.

This is like the **Ayat**:

وَفِى مُوسَى إِذْ أَرْسَلْنَـهُ إِلَى فِرْعَوْنَ بِسُلْطَـنٍ مُّبِينٍ فَتَوَلَّى بِرُكْنِهِ

And in Musa, when We sent him to Fir`awn with a manifest authority. But (Fir`awn) turned away along with his hosts. (51:38-39)

وَإِذَا قِيلَ لَهُمْ تَعَالَوْاْ إِلَى مَآ أَنزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَـفِقِينَ يَصُدُّونَ عَنكَ صُدُوداً

And when it is said to them: "Come to what Allah has sent down and to the Messenger,'' you see the hypocrites turn away from you with aversion. (4:61)

وَإِذَا قِيلَ لَهُمْ تَعَالَوْاْ يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّوْاْ رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُم مُّسْتَكْبِرُونَ

And when it is said to them: "Come, so that the Messenger of Allah may ask forgiveness from Allah for you,'' they twist their heads, and you would see them turning away their faces in pride. (63:5)

And Luqman said to his son:

وَلاَ تُصَعِّرْ خَدَّكَ لِلنَّاسِ

> And turn not your face away from men with pride. (31:18)
>
> meaning, do not turn away from them in an arrogant manner.

And Allah says:

وَإِذَا تُتْلَى عَلَيْهِ ءَايَـتُنَا وَلَّى مُسْتَكْبِراً

And when Our verses are recited to him, he turns away in pride. (31:7)

... لِيُضِلَّ عَن سَبِيلِ اللَّهِ ...

and leading (others) too (far) astray from the path of Allah.

This either refers to those who are stubborn, or it means that the person who does this has been created like this so that he will be one of those who lead others astray from the path of Allah.

Then Allah says:

... لَهُ فِي الدُّنْيَا خِزْيٌ ...

For him there is disgrace in this worldly life,

meaning, humiliation and shame, such as when he is too arrogant to heed the signs of Allah, so Allah will send humiliation upon him in this world and will punish him in this world, before he reaches the Hereafter, because this world is all he cares about and all he knows.

... وَنُذِيقُهُ يَوْمَ الْقِيَامَةِ عَذَابَ الْحَرِيقِ (٩)

ذَلِكَ بِمَا قَدَّمَتْ يَدَاكَ ...

and on the Day of Resurrection We shall make him taste the torment of burning. That is because of what your hands have sent forth,

means, this will be said to him by way of rebuke.

... وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ (١٠)

and verily, Allah is not unjust to the servants.

This is like the **Ayah**:

خُذُوهُ فَاعْتِلُوهُ إِلَى سَوَآءِ الْجَحِيمِ

ثُمَّ صُبُّواْ فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ

ذُقْ إِنَّكَ أَنتَ الْعَزِيزُ الْكَرِيمُ

إِنَّ هَـذَا مَا كُنتُمْ بِهِ تَمْتَرُونَ

(It will be said:) "Seize him and drag him into the midst of blazing Fire, Then pour over his head the torment of boiling water.

Taste you (this)! Verily, you were (pretending to be) the mighty, the generous! Verily, this is that whereof you used to doubt!'' (44:47-50)

وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَى وَجْهِهِ خَسِرَ الدُّنْيَا وَالاٌّخِرَةَ ذلِكَ هُوَ الْخُسْرَنُ الْمُبِينُ

22:11 And among mankind is he who worships Allah as it were upon the edge: if good befalls him, he is content therewith; but if a Fitnah strikes him, he turns back on his face. He loses both this world and the Hereafter. That is the evident loss.

يَدْعُو مِن دُونِ اللَّهِ مَا لاَ يَضُرُّهُ وَمَا لاَ يَنفَعُهُ ذلِكَ هُوَ الضَّلَـلُ الْبَعِيدُ

22:12 He calls besides Allah unto that which can neither harm him nor profit him. That is a straying far away.

يَدْعُو لَمَنْ ضَرُّهُ أَقْرَبُ مِن نَّفْعِهِ لَبِئْسَ الْمَوْلَى وَلَبِئْسَ الْعَشِيرُ

22:13 He calls unto him whose harm is nearer than his profit; certainly an evil Mawla and certainly an evil `Ashir!

The meaning of worshipping Allah as it were upon the edge

Allah says:

وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ ...

And among mankind is he who worships Allah as it were upon the edge: if good befalls him, he is content therewith;

Mujahid, Qatadah and others said: **عَلَى حَرْفٍ** (upon the edge),

means, in doubt.

Others said that;

it meant on the edge, such as on the edge or side of a mountain, i.e., (this person) enters Islam on the edge, and if he finds what he likes he will continue, otherwise he will leave.

Al-Bukhari recorded that Ibn Abbas said: **وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَى حَرْفٍ** (And among mankind is he who worships Allah as it were upon the edge).

"People would come to Al-Madinah (to declare their Islam) and if their wives gave birth to sons and their mares gave birth to foals, they would say, `This is a good religion,' but if their wives and their mares did not give birth, they would say, `This is a bad religion.'''

Al-`Awfi reported that Ibn Abbas said,

"One of them would come to Al-Madinah, which was a land that was infected with a contagious disease. If he remained healthy there, and his mare foaled and his wife gave birth to a boy, he would be content, and would say, `I have not experienced anything but good since I started to follow this religion.''

... وَإِنْ أَصَابَتْهُ فِتْنَةٌ ...

but if a **Fitnah** strikes him,

Fitnah here means affliction, i.e., if the disease of Al-Madinah befalls him, and his wife gives birth to a babe girl and charity is delayed in coming to him, the **Shaytan** comes to him and says: "By Allah, since you started to follow this religion of yours, you have experienced nothing but bad things," and this is the **Fitnah**.

This was also mentioned by Qatadah, Ad-Dahhak, Ibn Jurayj and others among the **Salaf** when explaining this **Ayah**.

Mujahid said, concerning the **Ayah**:

... انقَلَبَ عَلَى وَجْهِهِ ...

he turns back on his face.

"(This means), he becomes an apostate and a disbeliever.''

... خَسِرَ الدُّنْيَا وَالْآخِرَةَ ...

He loses both this world and the Hereafter.

means, he does not gain anything in this world. As for the Hereafter, he has disbelieved in Allah the Almighty, so he will be utterly doomed and humiliated.

So Allah says:

... ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ (١١)

That is the evident loss.

i.e., the greatest loss and the losing deal.

يَدْعُو مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُ وَمَا لَا يَنفَعُهُ ...

He calls besides Allah unto that which can neither harm him nor profit him.

means, the idols, rivals, and false gods which he calls upon for help, support and provision -- they can neither benefit him nor harm him.

... ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ (١٢)

That is a straying far away.

يَدْعُو لَمَن ضَرُّهُ أَقْرَبُ مِن نَّفْعِهِ ...

He calls unto him whose harm is nearer than his profit;

means, he is more likely to harm him than benefit him in this world, and in the Hereafter he will most certainly cause him harm.

... لَبِئْسَ الْمَوْلَى وَلَبِئْسَ الْعَشِيرُ (١٣)

certainly an evil **Mawla** and certainly an evil **`Ashir**!

Mujahid said,

"This means the idols.''

The meaning is:

"How evil a friend is this one upon whom he calls instead of Allah as a helper and supporter.''

... وَلَبِئْسَ الْعَشِيرُ

and certainly an evil **`Ashir**!

means the one with whom one mixes and spends one's time.

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ الصَّـٰلِحَـٰتِ جَنَّـٰتٍ تَجْرِى مِن تَحْتِهَا الْأَنْهَـٰرُ

22:14 Truly, Allah will admit those who believe and do righteous good deeds to Gardens underneath which rivers flow.

إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ

Verily, Allah does what He wills.

The Reward of the Righteous

Allah says:

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ ...

Truly, Allah will admit those who believe and do righteous good deeds to Gardens underneath which rivers flow.

The mention of the misguided who are doomed is followed by mention of the righteous who are blessed.

They are those who believe firmly in their hearts and confirm their faith by their actions, doing all kinds of righteous deeds and avoiding evil actions. Because of this, they will inherit dwellings in the lofty ranks of the gardens of Paradise.

So Allah tells us that He sends those astray and guides these, and says:

... إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ (١٤)

Verily, Allah does what He wills.

مَن كَانَ يَظُنُّ أَن لَّن يَنصُرَهُ اللَّهُ فِى الدُّنْيَا وَالاٌّخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَآءِ ثُمَّ لْيَقْطَعْ فَلْيَنْظُرْ هَلْ يُذْهِبَنَّ كَيْدُهُ مَا يَغِيظُ

22:15 Whoever thinks that Allah will not help him in this world and in the Hereafter, let him stretch out a rope to the ceiling and let him strangle himself. Then let him see whether his plan will remove that whereat he rages!

وَكَذَلِكَ أَنزَلْنَـهُ ءَايَـتٍ بَيِّنَـتٍ وَأَنَّ اللَّهَ يَهْدِى مَن يُرِيدُ

22:16 Thus have We sent it down as clear Ayat, and surely, Allah guides whom He wills.

Allah will definitely help His Messenger

Allah says:

مَن كَانَ يَظُنُّ أَن لَّن يَنصُرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَاء ثُمَّ لِيَقْطَعْ ...

Whoever thinks that Allah will not help him in this world and in the Hereafter, let him stretch out a rope to the ceiling and let him strangle himself.

Ibn Abbas said,

> "Whoever thinks that Allah will not help Muhammad in this world and the Hereafter, let him stretch out a rope (إِلَى السَّمَاء to the ceiling), to the ceiling in his house, (ثُمَّ لِيَقْطَعْ and let him strangle himself), let him hang himself with it.''
>
> This was also the view of Mujahid, Ikrimah, Ata', Abu Al-Jawza, Qatadah and others.

The meaning is:

> whoever thinks that Allah will not support Muhammad and His Book and His Religion, let

him go and kill himself if it annoys him so much. For Allah will most certainly help and support him.

Allah says:

إِنَّا لَنَنصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُواْ فِى الْحَيَوةِ الدُّنْيَا وَيَوْمَ يَقُومُ الاٌّشْهَـدُ

Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth. (40:51)

Allah says here:

... فَلْيَنظُرْ هَلْ يُذْهِبَنَّ كَيْدُهُ مَا يَغِيظُ (١٥)

Then let him see whether his plan will remove that whereat he rages! As-

Suddi said,

"Meaning, in the case of Muhammad.''

Ata' Al-Khurasani said,

"Let him see whether that will cure the rage he feels in his heart.''

وَكَذَلِكَ أَنزَلْنَاهُ ...

Thus have We sent it down, (the Qur'an),

... آيَاتٍ بَيِّنَاتٍ ...

as clear **Ayat**,

clear in its wording and its meaning, evidence from Allah to mankind.

... وَأَنَّ اللَّهَ يَهْدِي مَن يُرِيدُ (١٦)

and surely, Allah guides whom He wills.

He sends astray whomsoever He wills and He guides whomsoever He wills, and He has complete wisdom and definitive proof in doing so.

لاَ يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْـَلُونَ

He cannot be questioned about what He does, while they will be questioned. (21:23)

Because of His wisdom, mercy, justice, knowledge, dominion and might, no one can overturn His ruling, and He is swift in bringing to account.

إِنَّ الَّذِينَ ءَامَنُوا۟ وَالَّذِينَ هَادُوا۟ وَالصَّـبِئِينَ وَالنَّصَـرَى وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا۟ إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيـمَةِ

22:17 Verily, those who believe, and those who are Jews, and the Sabians, and the Christians, and the Majus, and those who worship others besides Allah; truly, Allah will judge between them on the Day of Resurrection.

إِنَّ اللَّهَ عَلَى كُلِّ شَىْءٍ شَهِيدٌ

Verily, Allah is over all things a Witness.

Allah will judge between the Sects on the Day of Resurrection

Allah says:

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ وَالنَّصَارَى وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ (١٧)

Verily, those who believe, and those who are Jews, and the **Sabians**, and the Christians, and the **Majus**, and those who worship others besides Allah; truly, Allah will judge between them on the Day of Resurrection.

Verily, Allah is over all things a Witness.

Allah tells us about the followers of these various religions, the believers (Muslims) and others such as the Jews and **Sabians**.

We have already seen a definition of them in Surah **Al-Baqarah** and have noted how people differ over who they are. There are also the Christians, **Majus** and others who worship others alongside Allah. Allah will (يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ judge between them on the Day of Resurrection) with justice;

He will admit those who believed in Him to Paradise and will send those who disbelieved in Him to Hell, for He is a Witness over their deeds, and He knows all that they say and all that they do in secret, and conceal in their breast.

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَن فِى السَّمَـوَتِ وَمَن فِى الاٌّرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَآبُّ وَكَثِيرٌ مِّنَ النَّاسِ

22:18 See you not that whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and Ad-Dawabb, and many of mankind prostrate themselves to Allah.

وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ وَمَن يُهِنِ اللَّهُ فَمَا لَهُ مِن مُّكْرِمٍ

But there are many (men) on whom the punishment is justified. And whomsoever Allah disgraces, none can honor him.

إِنَّ اللَّهَ يَفْعَلُ مَا يَشَآءُ

Verily, Allah does what He wills.

Everything prostrates to Allah

Allah tells us that He alone, with no partner or associate, is deserving of worship. Everything prostrates to His might, willingly or unwillingly, and everything prostrates in a manner that befits its nature, as Allah says:

> أَوَ لَمْيَرَوْاْ إِلَىخَلَقَ اللَّهُ مِن شَىْءٍ يَتَفَيَّأُ ظِلَـلُهُ عَنِ الْيَمِينِ وَالْشَّمَآئِلِ سُجَّدًا لِلَّهِ وَهُمْ
>
> Have they not observed things that Allah has created: (how) their shadows incline to the right and to the left, making prostration unto Allah, and they are lowly. (16:48)

And Allah says here:

> أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَن فِي السَّمَاوَاتِ وَمَن فِي الْأَرْضِ ...
>
> See you not that whoever is in the heavens and whoever is on the earth prostrate themselves to Him,
>
>> means, the angels in the regions of the heavens, and all the living creatures, men, Jinn, animals and birds.
>>
>> وَإِن مِّن شَىْءٍ إِلاَّ يُسَبِّحُ بِحَمْدَهِ
>>
>> and there is not a thing but glorifies His praise. (17:44)
>
> ... وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ ...
>
> and the sun, and the moon, and the stars,
>
>> These are mentioned by name, because they are worshipped instead of Allah, so Allah explains that they too prostrate to their Creator and that they are subjected to Him.
>>
>> لاَ تَسْجُدُوا لِلشَّمْسِ وَلاَ لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِى خَلَقَهُنَّ
>>
>> Prostrate yourselves not to the sun nor to the moon, but prostrate yourselves to Allah Who created them. (41:37)

In the Two **Sahihs** it was recorded that Abu Dharr said,

"The Messenger of Allah said to me,

أَتَدْرِي أَيْنَ تَذْهَبُ هَذِهِ الشَّمْسُ ؟

Do you know where this sun goes?

I said, `Allah and His Messenger know best.'

He said,

فَإِنَّهَا تَذْهَبُ فَتَسْجُدُ تَحْتَ الْعَرْشِ، ثُمَّ تَسْتَأْمِرُ فَيُوشِكُ أَنْ يُقَالَ لَهَا: ارْجِعِي مِنْ حَيْثُ جِئْتِ

It goes (sets) and prostrates beneath the Throne, then it awaits the command. Soon it will be told,

"Go back the way whence you came.''"

... وَالْجِبَالُ وَالشَّجَرُ ...

and the mountains, and the trees,

Ibn Abbas said, "A man came and said,

`O Messenger of Allah, I saw myself in a dream last night, as if I was praying behind a tree. I prostrated, and the tree prostrated when I did, and I heard it saying,

"O Allah, write down a reward for me for that, and remove a sin from me for that, store it with You for me and accept it from me as You accepted from Your servant Dawud.'''

Ibn Abbas said,

"The Messenger of Allah recited an **Ayah** mentioning a prostration, then he prostrated, and I heard him saying the same words that the man had told him the tree said.''

This was recorded by At-Tirmidhi, Ibn Majah, and Ibn Hibban in his **Sahih**.

... وَالدَّوَابُّ ...

Ad-Dawabb,

means all the animals.

It was reported in a **Hadith** recorded by Imam Ahmad that;

the Messenger of Allah forbade using the backs of animals as platforms for speaking, for, perhaps the one who was being ridden was better and remembered Allah more than the one who was riding.

... وَكَثِيرٌ مِّنَ النَّاسِ ...

and many of mankind,

means, they prostrate willingly, submitting themselves to Allah of their own free will.

... وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ ...

But there are many (men) on whom the punishment is justified.

means, those who refuse prostration, are stubborn and arrogant.

... وَمَن يُهِنِ اللَّهُ فَمَا لَهُ مِن مُّكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاء (١٨)

And whomsoever Allah disgraces, none can honor him. Verily, Allah does what He wills.

It was recorded that Abu Hurayrah said,

"The Messenger of Allah said:

إِذَا قَرَأَ ابْنُ آدَمَ السَّجْدَةَ اعْتَزَلَ الشَّيْطَانُ يَبْكِي، يَقُولُ:

يَا وَيْلَهُ أُمِرَ ابْنُ آدَمَ بِالسُّجُودِ فَسَجَدَ فَلَهُ الْجَنَّةُ، وَأُمِرْتُ بِالسُّجُودِ فَأَبَيْتُ فَلِيَ النَّار

When the son of Adam recites the **Ayat** containing the prostration, the **Shaytan** withdraws weeping and says,

"Ah! Woe (to me)! the son of Adam was commanded to prostrate and he prostrated, so Paradise is his; I was commanded to prostrate and I refused, so I am doomed to Hell.''

This was recorded by Muslim.

In his book Al-Marasil, Abu Dawud recorded that Khalid bin Ma`dan, may Allah have mercy upon him, reported that Allah's Messenger said,

فُضِّلَتْ سُورَةُ الْحَجِّ عَلَى سَائِرِ الْقُرْآنِ بِسَجْدَتَيْن

"Surah **Al-Hajj** has been favored over the rest of the Qur'an with two prostrations.''

Al-Hafiz Abu Bakr Al-Isma`ili recorded from Abu Al-Jahm that;

Umar did the two prostrations of (Surah) **Al-Hajj** when he was in Al-Jabiyah, and he said,

"This Surah has been favored with two prostrations.''

هَـذَانِ خَصْمَانِ اخْتَصَمُواْ فِى رَبِّهِمْ فَالَّذِينَ كَفَرُواْ قُطِّعَتْ لَهُمْ ثِيَابٌ مِّن نَّارِ يُصَبُّ مِن فَوْقِ رُءُوسِهِمُ الْحَمِيمُ

22:19 These two opponents dispute with each other about their Lord; then as for those who disbelieved, garments of fire will be cut out for them, boiling water will be poured down over their heads.

يُصْهَرُ بِهِ مَا فِى بُطُونِهِمْ وَالْجُلُودُ

22:20 With it will melt (or vanish away) what is within their bellies, as well as (their) skins.

وَلَهُمْ مَّقَامِعُ مِنْ حَدِيدٍ

22:21 And for them are hooked rods of iron.

كُلَّمَآ أَرَادُوا أَن يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا وَذُوقُوا عَذَابَ الْحَرِيقِ

22:22 Every time they seek to get away therefrom, from anguish, they will be driven back therein, and (it will be) said to them: "Taste the torment of burning!''

The Reason for Revelation

Allah tells:

هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ ...

These two opponents dispute with each other about their Lord;

It was recorded in the Two **Sahihs** that Abu Dharr swore that this **Ayah** -- هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ (These two opponents dispute with each other about their Lord;)

> was revealed concerning Hamzah and his two companions, and Utbah and his two companions, on the day of **Badr** when they came forward to engage in single combat.

This is the wording of Al-Bukhari in his Tafsir of this **Ayah**.

Then Al-Bukhari recorded that Ali bin Abi Talib said,

> "I will be the first one to kneel down before the Most Merciful so that the dispute may be settled on the Day of Resurrection.''

Qays (sub-narrator) said, "Concerning them the **Ayah** was revealed: هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ (These two opponents dispute with each other about their Lord),

He (Qays) said,

"They are the ones who came forward (for single combat) on the day of **Badr**:

Ali, Hamzah and Ubaydah

vs.,

Shaybah bin Rabi`ah, Utbah bin Rabi`ah and Al-Walid bin `Utbah.''

This was reported only by Al-Bukhari.

Ibn Abi Najih reported that Mujahid commented on this **Ayah**,

"Such as the disbeliever and the believer disputing about the Resurrection.''

According to one report Mujahid and Ata' commented on this **Ayah**,

"This refers to the believers and the disbelievers.''

The view of Mujahid and Ata' that this refers to the disbelievers and the believers, includes all opinions, the story of **Badr** as well as the others. For the believers want to support the religion of Allah, while the disbelievers want to extinguish the light of faith and to defeat the truth and cause falsehood to prevail.

This was the view favored by Ibn Jarir, and it is good.

The Punishment of the Disbelievers

Allah says:

... فَالَّذِينَ كَفَرُوا قُطِّعَتْ لَهُمْ ثِيَابٌ مِّن نَّارٍ ...

then as for those who disbelieved, garments of fire will be cut out for them,

meaning, pieces of fire will be prepared for them.

Sa`id bin Jubayr said:

"Of copper, for it is the hottest of things when it is heated.''

... يُصَبُّ مِن فَوْقِ رُؤُوسِهِمُ الْحَمِيمُ (١٩)

يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ (٢٠)

boiling water will be poured down over their heads. With it will melt (or vanish away) what is within their bellies, as well as (their) skins.

meaning, when the boiling water --which is water that has been heated to the ultimate degree- is poured down over their heads.

Ibn Jarir recorded from Abu Hurayrah that the Prophet said:

إِنَّ الْحَمِيمَ لَيُصَبُّ عَلَى رُؤُوسِهِمْ فَيَنْفُذُ الْجُمْجُمَةَ حَتَّى يَخْلُصَ إِلَى جَوْفِهِ، فَيَسْلُتَ مَا فِي جَوْفِهِ حَتَّى يَبْلُغَ قَدَمَيْهِ، وَهُوَ الصَّهْرُ، ثُمَّ يُعَادُ كَمَا كَان

The boiling water will be poured over their heads and will penetrate their skulls until it reaches what is inside, and what is inside will melt until it reaches their feet. This is the melting, then he will be restored to the state he was before.

It was also recorded by At-Tirmidhi, who said it is **Hasan Sahih**.

This was also recorded by Ibn Abi Hatim, who then recorded that Abdullah bin As-Sariy said,

"The angel will come to him, carrying the vessel with a pair of tongs because of its heat. When he brings it near to his face, he will shy away from it. He will raise a hammer that he is carrying and will strike his head with it, and his brains will spill out, then he will pour the brains back into his head. This is what Allah says in the **Ayah**:

يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ

With it will melt what is within their bellies, as well as (their) skins.''

وَلَهُم مَّقَامِعُ مِنْ حَدِيدٍ (٢١)

And for them are hooked rods of iron.

Ibn Abbas said,

"They will be struck with them, and with each blow, a limb will be severed, and they will cry out for oblivion.''

كُلَّمَا أَرَادُوا أَن يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا ...

Every time they seek to get away therefrom, from anguish, they will be driven back therein,

Al-A`mash reported from Abu Zibiyan that Salman said,

"The fire of Hell is black and dark; its flames and coals do not glow or shine.''

Then he recited:

كُلَّمَا أَرَادُوا أَن يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا

Every time they seek to get away therefrom, from anguish, they will be driven back therein,

... وَذُوقُوا عَذَابَ الْحَرِيقِ (٢٢)

"Taste the torment of burning!''

This is like the **Ayah**:

وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّذِي كُنتُمْ بِهِ تُكَذِّبُونَ

and it will be said to them: "Taste you the torment of the Fire which you used to deny.'' (32:20)

The meaning is that they will be humiliated by words and actions.

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَـتِ جَنَّـتٍ تَجْرِى مِن تَحْتِهَا الاٌّنْهَـرُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ وَلُؤْلُؤاً وَلِبَاسُهُمْ فِيهَا حَرِيرٌ

22:23 Truly, Allah will admit those who believe and do righteous good deeds, to Gardens underneath which rivers flow (in Paradise), wherein they will be adorned with bracelets of gold and pearls and their garments therein will be of silk.

وَهُدُواْ إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهُدُواْ إِلَى صِرَطِ الْحَمِيدِ

22:24 And they are guided unto goodly speech and they are guided to the path of Him, Who is Worthy of all praises.

The Reward of the Believers

When Allah tells us about the state of the people of Hell -- we seek refuge with Allah from that state of punishment, vengeance, burning and chains -- and the garments of fire that have been prepared for them, He then tells us about the state of the people of Paradise -- we ask Allah by His grace and kindness to admit us therein.

He tells us:

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ ...

Truly, Allah will admit those who believe and do righteous good deeds, to Gardens underneath which rivers flow,

means, these rivers flow throughout its regions, beneath its trees and palaces, and its inhabitants direct them to go wherever they want.

... يُحَلَّوْنَ فِيهَا ...

wherein they will be adorned (-- with jewelry --),

... مِنْ أَسَاوِرَ مِن ذَهَبٍ وَلُؤْلُؤًا ...

with bracelets of gold and pearls,

means, on their arms, as the Prophet said in the agreed-upon **Hadith**:

تَبْلُغُ الْحِلْيَةُ مِنَ الْمُؤْمِنِ حَيْثُ يَبْلُغُ الْوَضُوء

The jewelry of the believer (in Paradise) will reach as far as his **Wudu'** reached.

... وَلِبَاسُهُمْ فِيهَا حَرِيرٌ (٢٣)

and their garments therein will be of silk.

in contrast to the garments of fire worn by the inhabitants of Hell, the people of Paradise will have garments of silk, **Sundus** and **Istabraq** fine green silk and gold embroidery, as Allah says:

عَـلِيَهُمْ ثِيَابُ سُندُسٍ خُضْرٌ وَإِسْتَبْرَقٌ وَحُلُّواْ أَسَاوِرَ مِن فِضَّةٍ وَسَقَـهُمْ رَبُّهُمْ شَرَاباً طَهُوراً

إِنَّ هَـذَا كَانَ لَكُمْ جَزَآءً وَكَانَ سَعْيُكُم مَّشْكُوراً

Their garments will be of green **Sundus**, and **Istabraq**. They will be adorned with bracelets of silver, and their Lord will give them a pure drink. (And it will be said to them): "Verily, this is a reward for you, and your endeavor has been accepted.'' (76:21-22)

In the **Sahih**, it says:

لَا تَلْبَسُوا الْحَرِيرَ وَلَا الدِّيبَاجَ فِي الدُّنْيَا، فَإِنَّهُ مَنْ لَبِسَهُ فِي الدُّنْيَا لَمْ يَلْبَسْهُ فِي الْآخِرَة

Do not wear fine silk or gold embroidery in this world, for whoever wears them in this world, will not wear them in the Hereafter.

Abdullah bin Az-Zubayr said,

> "Those who do not wear silk in the Hereafter are those who will not enter Paradise. Allah says: وَلِبَاسُهُمْ فِيهَا حَرِيرٌ (and their garments therein will be of silk).''

And He tells us:

وَهُدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ ...

And they are guided unto goodly speech.

This is like the **Ayat**:

وَأُدْخِلَ الَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَاتِ جَنَّـتٍ تَجْرِى مِن تَحْتِهَا الأَنْهَـرُ خَـلِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ تَحِيَّتُهُمْ فِيهَا سَلَـمٌ

And those who believed and did righteous deeds, will be made to enter Gardens under which rivers flow -- to dwell therein forever, with the permission of their Lord. Their greeting therein will be: "**Salam** (peace)!'' (14:23)

جَنَّـتُ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ ءَابَآئِهِمْ وَأَزْوَجِهِمْ وَذُرِّيَّاتِهِمْ وَالمَلَـئِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِّن كُلِّ بَابٍ

سَلَـمٌ عَلَيْكُم بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ

And angels shall enter unto them from every gate (saying): "**Salamun `Alaykum** (peace be upon you!)'', for you persevered in patience! Excellent indeed is the final home!'' (13:23-24)

لاَ يَسْمَعُونَ فِيهَا لَغْواً وَلاَ تَأْثِيماً

إِلاَّ قِيلاً سَلَـماً سَلَـماً

No evil vain talk will they hear therein, nor any sinful speech. But only the saying of, "Peace! Peace! (**Salaman**! **Salaman**!).'' (56:25-26)

They will be guided to a place in which they will hear good speech.

وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَـماً

Therein they shall be met with greetings and the word of peace and respect. (25:75),

unlike the scorn which will be heaped upon the people of Hell by way of rebuke, when they are told: ذُوقُواْ عَذَابَ الْحَرِيقِ Taste the torment of burning!). (22:23)

... وَهُدُوا إِلَى صِرَاطِ الْحَمِيدِ (٢٤)

and they are guided to the path of Him Who is Worthy of all praises.

to a place in which they will give praise to their Lord for all His kindness, blessings and favors towards them, as it says in the **Sahih Hadith**:

إِنَّهُمْ يُلْهَمُونَ التَّسْبِيحَ وَالتَّحْمِيدَ كَمَا يُلْهَمُونَ النَّفَس

They will be inspired with words of glorification and praise, just as they are inspired with breath.

Some scholars of **Tafsir** said that,

the **Ayah**, وَهُدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ (And they are guided unto goodly speech), refers to the Qur'an;

and it was said that it means **La ilaha illallah** or words of remembrance prescribed in Islam.

And the **Ayah**: وَهُدُوا إِلَى صِرَاطِ الْحَمِيدِ (and they are guided to the path of Him Who is Worthy of all praises),

means, the straight path in this world.

These interpretations do not contradict that mentioned above. And Allah knows best.

إِنَّ الَّذِينَ كَفَرُواْ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِى جَعَلْنَـهُ لِلنَّاسِ سَوَآءً الْعَـكِفُ فِيهِ وَالْبَادِ وَمَن يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ نُّذِقْهُ مِنْ عَذَابٍ أَلِيمٍ

22:25 Verily, those who disbelieved and hinder (men) from the path of Allah, and from Al-Masjid Al-Haram which We have made (open) to (all) men, the dweller in it and the visitor from the country are equal there, and whoever inclines to evil actions therein or to do wrong, him We shall cause to taste from a painful torment.

A Warning to Those Who hinder Others from the Path of Allah and from Al-Masjid Al-Haram and Who seek to do Evil Actions therein

Allah rebukes the disbelievers for preventing the believers from coming to **Al-Masjid Al-Haram** and performing their rites and rituals there, claiming that they were its guardians,

وَمَا كَانُواْ أَوْلِيَآءَهُ إِنْ أَوْلِيَآؤُهُ إِلاَّ الْمُتَّقُونَ

> and they are not its guardians. None can be its guardians except those who have **Taqwa**. (8:34)
>
> In this **Ayah** there is proof that it was revealed in Al-Madinah, as Allah says in Surah **Al-Baqarah**:
>
> يَسْـَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَن سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِندَ اللَّهِ
>
> They ask you concerning fighting in the Sacred Months. Say, "Fighting therein is a great (transgression) but a greater (transgression) with Allah is to prevent mankind from following the way of Allah, to disbelieve in Him, to prevent access to **Al-Masjid Al-Haram**, and to drive out its inhabitants. (2:217)

And Allah says here:

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ ...

Verily, those who disbelieved and hinder (men) from the path of Allah, and from **Al-Masjid Al-Haram**,

meaning, not only are they disbelievers, but they also hinder people from the path of Allah and from **Al-Masjid Al-Haram**. They prevent the believers who want to go there from reaching it, although the believers have more right than anyone else to go there.

The structure of this phrase is like that to be found in the **Ayah**:

الَّذِينَ ءَامَنُواْ وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلاَ بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

Those who believed, and whose hearts find rest in the remembrance of Allah, verily, in the remembrance of Allah do hearts find rest. (13:28)

Not only are they believers, but their hearts also find rest in the remembrance of Allah.

The Issue of renting Houses in Makkah

Allah says:

... الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاء الْعَاكِفُ فِيهِ وَالْبَادِ ...

which We have made (open) to (all) men, the dweller in it and the visitor from the country are equal there.

meaning that they prevent people from reaching **Al-Masjid Al-Haram**, which Allah has made equally accessible to all in **Shariah**, with no differentiation between those who live there and those who live far away from it.

... سَوَاء الْعَاكِفُ فِيهِ وَالْبَادِ ...

the dweller in it and the visitor from the country are equal there,

Part of this equality is that everyone has equal access to all parts of the city and can live there, as Ali bin Abi Talhah reported from Ibn Abbas concerning the **Ayah**: **سَوَاء الْعَاكِفُ فِيهِ وَالْبَادِ** (the dweller in it and the visitor from the country are equal there), he (Ibn Abbas) said:

> "Both the people of Makkah and others can stay in **Al-Masjid Al-Haram**.''

... سَوَاء الْعَاكِفُ فِيهِ وَالْبَادِ ...

the dweller in it and the visitor from the country are equal there,

Mujahid said,

> "The people of Makkah and others are equally allowed to stay there.''

This was also the view of Abu Salih, Abdur-Rahman bin Sabit and Abdur-Rahman bin Zayd bin Aslam.

Abdur-Razzaq narrated from Ma`mar, from Qatadah who said:

> "Its own people and others are equal therein.''

This is the issue about which Ash-Shafi`i and Ishaq bin Rahwayh differed in the **Masjid** of Al-Khayf, when Ahmad bin Hanbal was also present. Ash-Shafi`i was of the opinion that the various parts of Makkah can be owned, inherited and rented, and he used as evidence the **Hadith** of Usamah bin Zayd who said,

> "I said, O Messenger of Allah, will you go and stay tomorrow in your house in Makkah?''

He said,

وَهَلْ تَرَكَ لَنَا عَقِيلٌ مِنْ رِبَاعٍ ؟

Has Aqil left us any property?

Then he said,

لَا يَرِثُ الْكَافِرُ الْمُسْلِمَ وَلَا الْمُسْلِمُ الْكَافِرِ

> A disbeliever does not inherit from a Muslim and a Muslim does not inherit from a disbeliever.

This **Hadith** was recorded in the Two **Sahihs**.

He also used as evidence the report that Umar bin Al-Khattab bought a house in Makkah from Safwan bin Umayyah for four thousand Dinars, and made it into a prison.

This was also the view of Tawus and `Amr bin Dinar.

Ishaq bin Rahwayh was of the opinion that they (houses in Makkah) could not be inherited or rented.

This was the view of a number of the **Salaf**, and Mujahid and Ata' said likewise.

Ishaq bin Rahwayh used as evidence the report recorded by Ibn Majah from Alqamah bin Nadlah who said,

"The Messenger of Allah, Abu Bakr and Umar died, and nobody claimed any property in Makkah except the grazing animals. Whoever needed to live there would take up residence there, and whoever did not need to live there would let others take up residence there.''

Abdur-Razzaq recorded that Abdullah bin `Amr said,

"It is not allowed to sell or rent the houses of Makkah.''

He also said, narrating from Ibn Jurayj:

"`Ata' would not allow people to charge rent in the **Haram**, and he told me that Umar bin Al-Khattab did not allow people to put gates on the houses of Makkah because the pilgrims used to stay in their courtyards.

> The first person to put a gate on his house was Suhayl bin `Amr. Umar bin Al-Khattab sent for him about that and he said, `Listen to me, O Commander of the faithful, I am a man who engages in trade and I want to protect my back.'
>
> He said, `Then you may do that.'''

Abdur-Razzaq recorded from Mujahid that Umar bin Al-Khattab said,

> "O people of Makkah, do not put gates on your houses, and let the Bedouins stay wherever they want.''

He said: Ma`mar told us, narrating from someone who heard `Ata' say about the **Ayah**, سَوَاءِ الْعَاكِفُ فِيهِ وَالْبَادِ (the dweller in it and the visitor from the country are equal there),

> "They may stay wherever they want.''

Ad-Daraqutni recorded a saying reported from Abdullah bin `Amr:

> "Whoever charges rent for the houses of Makkah, consumes fire.''

Imam Ahmad took a middle path, according to what his son Salih narrated from him, and he said,

> "They may be owned and inherited, but they should not be rented, so as to reconcile between all the proofs.''

And Allah knows best.

A Warning to Those Who want to commit Evil Actions in the Haram

Allah says:

... وَمَن يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ نُذِقْهُ مِنْ عَذَابٍ أَلِيمٍ (٢٥)

and whoever inclines to evil actions therein or to do wrong, him We shall cause to taste from a painful torment.

بِظُلْمٍ (or to do wrong),

> means, he aims deliberately to do wrong, and it is not the matter of misunderstanding.

As Ibn Jurayj said narrating from Ibn Abbas,

> "This means someone whose actions are intentional.''

Ali bin Abi Talhah reported that Ibn Abbas said,

> "The evil action of **Shirk**.''

Al-`Awfi reported that Ibn Abbas said:

> "The evil action is allowing in the **Haram** what Allah has forbidden, such as mistreating and killing, whereby you do wrong to those who have done you no wrong and you kill those who have not fought you. If a person does this, then he deserves to suffer a painful torment.''

بِظُلْمٍ (or to do wrong),

Mujahid said,

> "To do some bad action therein. This is one of the unique features of **Al-Haram**, that the person who is about to do some evil action should be punished if this is his intention, even if he has not yet commenced the action.''

Ibn Abi Hatim recorded in his **Tafsir** that Abdullah (i.e., Ibn Mas`ud) commented about the **Ayah**, وَمَن يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ (and whoever inclines to evil actions therein or to do wrong),

> "If a man intends to do some evil action therein, Allah will make him taste a painful torment.''
>
> This was also recorded by Ahmad.
>
> I say, (its) chain is **Sahih** according to the conditions of Al-Bukhari, and it is more likely **Mawquf** than **Marfu`**. And Allah knows best.

Sa`id bin Jubayr said,

> "Insulting a servant and anything more than that is (counted as) wrongdoing.''

Habib bin Abi Thabit said: وَمَن يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ (and whoever inclines to evil actions therein or to do wrong),

> "Hoarding (goods) in Makkah.''
>
> This was also the view of others.

وَمَن يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ (and whoever inclines to evil actions therein or to do wrong), Ibn Abbas said,

> "This was revealed about Abdullah bin Unays. The Messenger of Allah sent him with two men, one of whom was a **Muhajir** and the other from among the Ansar. They began to boast about their lineages and Abdullah bin Unays got angry and killed the Ansari. Then he reverted from Islam (became an apostate) and fled to Makkah. Then these words were revealed concerning him: وَمَن يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ (and whoever inclines to evil actions therein or to do wrong), meaning, whoever flees to Al-Haram to do evil actions, i.e., by leaving Islam.''

These reports indicate some meanings of the phrase "evil actions'', but the meaning is more general than that and includes things which are more serious. Hence when the owners of the Elephant planned to destroy the House (the **Ka`bah**), Allah sent against them birds in flocks,

تَرْمِيهِم بِحِجَارَةٍ مِّن سِجِّيلٍ

فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ

> Striking them with stones of **Sijjil**. And He made them like (an empty field of) stalks (of which the corn has been eaten up by cattle). (105:4-5)
>
> means He destroyed them and made them a lesson and a warning for everyone who intends to commit evil actions there.

Hence it was reported in a **Hadith** that the Messenger of Allah said:

يَغْزُو هَذَا الْبَيْتَ جَيْشٌ حَتَّى إِذَا كَانُوا بِبَيْدَاءَ مِنَ الْأَرْضِ خُسِفَ بِأَوَّلِهِمْ وَآخِرِهِم

This House will be attacked by an army, then when they are in a wide open space, the first of them and the last of them will be swallowed up by the earth.

وَإِذْ بَوَّأْنَا لِإِبْرَهِيمَ مَكَانَ الْبَيْتِ

22:26 And (remember) when We showed Ibrahim the site of the House (saying):

أَن لاَّ تُشْرِكْ بِى شَيْئاً وَطَهِّرْ بَيْتِىَ لِلطَّآئِفِينَ وَالْقَآئِمِينَ وَالرُّكَّعِ السُّجُودِ

"Associate not anything with Me, and sanctify My House for those who circumambulate it, and those who stand up (for prayer), and those who bow and make prostration (in prayer);''

وَأَذِّن فِى النَّاسِ بِالْحَجِّ

22:27 And proclaim to mankind the Hajj (pilgrimage).

يَأْتُوكَ رِجَالاً وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِن كُلِّ فَجٍّ عَمِيقٍ

They will come to you on foot and on every lean camel, they will come from every Fajj `Amiq.

Building of the Ka`bah and the Proclamation of the Hajj

This is a rebuke to those among Quraysh who worshipped others than Allah and joined partners with Him in the place which from the outset had been established on the basis of

Tawhid and the worship of Allah Alone, with no partner or associate.

Allah says:

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ ...

And (remember) when We showed Ibrahim the site of the House (saying):

Allah tells us that He showed Ibrahim the site of the **`Atiq** House, i.e., He guided him to it, entrusted it to him and granted him permission to build it.

Many scholars take this as evidence to support their view that Ibrahim was the first one to build the House and that it was not built before his time.

It was recorded in the Two **Sahihs** that Abu Dharr said,

"I said, `O Messenger of Allah, which **Masjid** was the first to be built?'

He said, الْمَسْجِدُ الْحَرَام (**Al-Masjid Al-Haram**) .

I said, `Then which?'

He said, بَيْتُ الْمَقْدِس (**Bayt Al-Maqdis**).

I said, `How long between them?'

He said, أَرْبَعُونَ سَنَة (Forty years).''

And Allah says:

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِى بِبَكَّةَ مُبَارَكاً

Verily, the first House (of worship) appointed for mankind was that at **Bakkah** (Makkah), full of blessing, (3:96) until the end of following two **Ayat**.

Allah says:

وَعَهِدْنَآ إِلَى إِبْرَهِيمَ وَإِسْمَعِيلَ أَن طَهِّرَا بَيْتِىَ لِلطَّآئِفِينَ وَالْعَـكِفِينَ وَالرُّكَّعِ السُّجُودِ

> and We commanded Ibrahim and Ismail that they should purify My House for those who are circumambulating it, or staying (**I`tikaf**), or bowing or prostrating themselves. (2:125)

And Allah says here:

... أَن لَّا تُشْرِكْ بِي شَيْئًا ...

Associate not anything with Me,

> meaning, `Build it in My Name Alone.'

... وَطَهِّرْ بَيْتِيَ ...

and sanctify My House,

Qatadah and Mujahid said,

> "And purify it from **Shirk**.

... لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ (٢٦)

for those who circumambulate it, and those who stand up, and those who bow, and make prostration (in prayer).

> means, `and make it purely for those who worship Allah Alone, with no partner or associate.'
>
> What is meant by "those who circumambulate it'' is obvious, since this is an act of worship that is done only at the **Ka`bah** and not at any other spot on earth.
>
> وَالْقَائِمِينَ (and those who stand up), means, in prayer.

Allah says:

... وَالرُّكَّعِ السُّجُودِ

and those who bow, and make prostration.

> **Tawaf** and prayer are mentioned together because they are not prescribed together anywhere except in relation to the House.

Tawaf is done around the **Ka`bah** and prayer is offered facing its direction in the majority of cases, with a few exceptions, such as when one is uncertain of the direction of the **Qiblah**, during battle and when praying optional prayers while traveling.

And Allah knows best.

وَأَذِّن فِي النَّاسِ بِالْحَجِّ ...

And proclaim to mankind the **Hajj**,

meaning, `announce the pilgrimage to mankind and call them to perform pilgrimage to this House which We have commanded you to build.'

It was said that Ibrahim said: "O Lord, how can I convey this to people when my voice will not reach them''

It was said: "Call them and We will convey it.''

So Ibrahim stood up and said, "O mankind! Your Lord has established a House so come on pilgrimage to it.''

It is said that the mountains lowered themselves so that his voice would reach all the regions of the earth, and those who were still in their mothers' wombs and their fathers' loins would hear the call.

The response came from everyone in the cities, deserts and countryside, and those whom Allah has decreed will make the pilgrimage, until the Day of Resurrection:

"At Your service, O Allah, at Your service.''

This is a summary of the narrations from Ibn Abbas, Mujahid, Ikrimah, Sa`id bin Jubayr and others among the **Salaf**.

And Allah knows best.

This was recorded by Ibn Jarir and by Ibn Abi Hatim at length.

... يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ ...

They will come to you on foot and on every lean camel,

This **Ayah** was used as evidence by those scholars whose view is that **Hajj** performed on foot by those who are able, is better than **Hajj** performed riding, because the phrase "on foot'' is mentioned first, and because it is an indication of their keenness and resolve.

Waki` narrated from Abu Al-`Umays from Abu Halhalah from Muhammad bin Ka`b that Ibn Abbas said,

> "I do not regret anything except for the fact that I wish I had performed **Hajj** on foot, because Allah says, يَأْتُوكَ رِجَالًا (They will come to you on foot).''

But the majority are of the view that performing **Hajj** while riding is better, following the example of the Messenger of Allah, because he performed **Hajj** riding, although his physical ability was sound.

... يَأْتِينَ مِن كُلِّ فَجٍّ ...

they will come from every **Fajj**,

> means every route, as Allah says:
>
> وَجَعَلْنَا فِيهَا فِجَاجاً سُبُلاً
>
> and We placed therein **Fijaj** for them to pass. (21:31)

... عَمِيقٍ (٢٧)

`Amiq,

> means distant.
>
> This was the view of Mujahid, Ata', As-Suddi, Qatadah, Muqatil bin Hayan, Ath-Thawri and others.
>
> This **Ayah** is like the **Ayah** in which Allah tells us how Ibrahim prayed for his family,
>
> فَاجْعَلْ أَفْئِدَةً مِّنَ النَّاسِ تَهْوِى إِلَيْهِمْ

So fill some hearts among men with love towards them. (14:37)

There is no one among the Muslims who does not long to see the **Ka`bah** and perform **Tawaf**, people come to this spot from every corner of the world.

لِّيَشْهَدُواْ مَنَـفِعَ لَهُمْ وَيَذْكُرُواْ اسْمَ اللَّهِ فِى أَيَّامٍ مَّعْلُومَـتٍ عَلَى مَا رَزَقَهُمْ مِّن بَهِيمَةِ الاٌّنْعَامِ فَكُلُواْ مِنْهَا وَأَطْعِمُواْ الْبَآئِسَ الْفَقِيرَ

22:28 That they may witness things that are of benefit to them, and mention the Name of Allah on appointed days, over the beast of cattle that He has provided for them. Then eat thereof and feed therewith the poor having a hard time.

ثُمَّ لْيَقْضُواْ تَفَثَهُمْ وَلْيُوفُواْ نُذُورَهُمْ وَلْيَطَّوَّفُواْ بِالْبَيْتِ الْعَتِيقِ

22:29 Then let them complete their prescribed duties and perform their vows, and circumambulate the `Atiq House.

Hajj Brings benefits in this World and in the Hereafter

Allah says:

لِيَشْهَدُوا مَنَافِعَ لَهُمْ ...

That they may witness things that are of benefit to them,

Ibn Abbas said,

"Benefits in this world and in the Hereafter.''

Benefits of the Hereafter includes Allah's pleasure. Material benefits in this world include sacrificial animals and trade.

This was also the view of Mujahid and others, that the benefits come in this world and in the Hereafter.

This is like the **Ayah**:

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَبْتَغُواْ فَضْلاً مِّن رَّبِّكُمْ

There is no sin on you if you seek the bounty of your Lord. (2:198)

... وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَى مَا رَزَقَهُم مِّن بَهِيمَةِ الْأَنْعَامِ ...

and mention the Name of Allah on appointed days, over the beast of cattle that He has provided for them (for sacrifice).

Shu\`bah and Hushaym narrated from Abu Bishr from Sa\`id from Ibn Abbas,

"The appointed days are the ten days (of **Dhul-Hijjah**).

Al-Bukhari narrated this with a disconnected chain in a manner denoting his approval of it.

Something similar was narrated from Abu Musa Al-Ash\`ari, Mujahid, Qatadah, Ata', Sa\`id bin Jubayr, Al-Hasan, Ad-Dahhak, Ata' Al-Khurasani and Ibrahim An-Nakhai.

Al-Bukhari recorded from Ibn Abbas that the Prophet said:

مَا الْعَمَلُ فِي أَيَّامٍ أَفْضَلَ مِنْهَا فِي هَذِه

No deeds are more virtuous than deeds done on these days.

They said, "Not even **Jihad** for the sake of Allah!''

He said,

وَلَا الْجِهَادُ فِي سَبِيلِ اللهِ إِلَّا رَجُلٌ يَخْرُجُ يُخَاطِرُ بِنَفْسِهِ وَمَالِهِ فَلَمْ يَرْجِعْ بِشَيْءْ

Not even **Jihad** for the sake of Allah, unless a man goes out risking himself and his wealth for the sake of Allah, and does not come back with anything.

Imam Ahmad recorded that Ibn Umar said,

"The Messenger of Allah said:

مَا مِنْ أَيَّامٍ أَعْظَمَ عِنْدَ اللهِ وَلَا أَحَبُّ إِلَيْهِ الْعَمَلُ فِيهِنَّ مِنْ هَذِهِ الْأَيَّامِ الْعَشْرِ فَأَكْثِرُوا فِيهِنَّ مِنَ التَّهْلِيلِ وَالتَّكْبِيرِ وَالتَّحْمِيد

There are no days that are greater before Allah or in which deeds are more beloved to Him than these ten days, so increase your **Tahlil**, **Takbir**, and **Tahmid** during these days.

Al-Bukhari said,

"Ibn Umar and Abu Hurayrah used to go out in the marketplace during the ten days and say **Takbir**, and the people would say **Takbir** when they said **Takbir**."

These ten days include the day of **`Arafah**.

It was recorded in Sahih Muslim that Abu Qatadah said,

"The Messenger of Allah was asked about fasting on the day of **`Arafah**, and he said,

أَحْتَسِبُ عَلَى اللهِ أَنْ يُكَفِّرَ السَّنَةَ الْمَاضِيَةَ وَالْآتِيَة

I hope by Allah that it will be an expiation for the previous year and the coming year.

These ten days include the day of **An-Nahr** (Sacrifice), which is the greatest day of **Hajj**, and it was recorded in a **Hadith** that it is the most virtuous day to Allah.

...عَلَى مَا رَزَقَهُم مِّن بَهِيمَةِ الْأَنْعَامِ ...

over the beast of cattle that He has provided for them.

means, camels, cattle and sheep, as Allah explained in Surah **Al-An`am**: ثَمَـنِيَةَ أَزْوَجٍ (eight pairs). (6:143)

... فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ (٢٨)

Then eat thereof and feed therewith the poor having a hard time.

It was recorded that when the Messenger of Allah offered his sacrifice, he commanded that part of each animal should be taken and cooked, and he ate some of the meat and drank some of the broth.

فَكُلُوا مِنْهَا (Then eat thereof),

Hushaym narrated from Husayn, from Mujahid,

> "This is like the **Ayat**:
>
> وَإِذَا حَلَلْتُمْ فَاصْطَـدُواْ
>
> But when you finish the Ihram, you may hunt. (5:2)
>
> فَإِذَا قُضِيَتِ الصَّلَوةُ فَانتَشِرُواْ فِى الأٌّرْضِ
>
> Then when the (**Jumu`ah**) **Salah** (prayer) is ended, you may disperse through the land." (62:10)
>
> This was the view favored by Ibn Jarir in his **Tafsir**.

الْبَائِسَ الْفَقِيرَ (the poor having a hard time).

Ikrimah said,

> "This means the one who is in desperate need whose poverty is apparent, and the poor person who is too proud to ask others for help.''

Mujahid said,

> "The one who does not stretch forth his hand (to ask for help).''

ثُمَّ لْيَقْضُوا تَفَثَهُمْ ...

Then let them complete their prescribed duties,

Ali bin Abi Talhah reported that Ibn Abbas said,

> "This means ending **Ihram** by shaving one's head, putting on one's ordinary clothes, trimming one's nails and so on.''
>
> This was also reported from him by Ata' and Mujahid.
>
> This was also the view of Ikrimah and Muhammad bin Ka`b Al-Qurazi.

... وَلْيُوفُوا نُذُورَهُمْ ...

and perform their vows,

Ali bin Abi Talhah reported that Ibn Abbas said,

> this means any vows made about sacrificing a camel.

... وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ (٢٩)

and circumambulate the **`Atiq** House.

Mujahid said,

> "This means the **Tawaf** which is obligatory on the day of Sacrifice.''

Ibn Abi Hatim recorded that Abu Hamzah said,

> "Ibn Abbas said to me: `Have you read in Surah **Al-Hajj** where Allah says: **وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ** (and circumambulate the **`Atiq** House). The end of rituals is the **Tawaf** around the **`Atiq** House.'''
>
> I say, this is what the Messenger of Allah did. When he came back from Mina on the day of Sacrifice, he began with stoning the **Jamrah**, stoning it with seven pebbles, then he offered his sacrifice and shaved his head, then he departed and circumambulated the House.''

In the Two **Sahihs** it was recorded that Ibn Abbas said,

> "The people were commanded to end their visit to the **Ka`bah** by circumambulating the House, but menstruating women are exempt from this.

بِالْبَيْتِ الْعَتِيقِ (the **`Atiq** House) the area from behind **Al-Hijr**, because this was originally part of the **Ka`bah** built by Ibrahim, but the Quraysh excluded it from the House (when they had to rebuild it) because they were short of funds. The Messenger of Allah included it in his **Tawaf** and said that it is part of the House. He did not acknowledge the two **Shami** corners, because they were not built precisely upon the original foundations of Ibrahim.

Qatadah narrated that Al-Hasan Al-Basri commented on the **Ayah**, وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ (and circumambulate the **`Atiq** House),

> "Because it is the first House established for mankind.''

> This was also the view of Abdur-Rahman bin Zayd bin Aslam.

It was recorded that Ikrimah said,

> "It was called **Al-Bayt Al-`Atiq** because it survived (**U`tiqa**) from the flood at the time of Nuh.''

Khusayf said,

> "It was called **Al-Bayt Al-`Atiq** because it was never conquered by any tyrant.''

ذلِكَ وَمَن يُعَظِّمْ حُرُمَـتِ اللَّهِ فَهُوَ خَيْرٌ لَّهُ عِندَ رَبِّهِ

22:30 That and whoever honors the sacred things of Allah, then that is better for him with his Lord.

وَأُحِلَّتْ لَكُمُ الأَنْعَـمُ إِلاَّ مَا يُتْلَى عَلَيْكُمْ

The cattle are lawful to you, except those (that will be) mentioned to you.

فَاجْتَنِبُوا۟ الرِّجْسَ مِنَ الأَوْثَـنِ وَاجْتَنِبُوا۟ قَوْلَ الزُّورِ

So shun the Rijs of the idols, and shun false speech.

حُنَفَآءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ

22:31 Hunafa' Lillah, not associating partners unto Him;

وَمَن يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَآءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِى بِهِ الرِّيحُ فِى مَكَانٍ سَحِيقٍ

and whoever assigns partners to Allah, it is as if he had fallen from the sky, the birds caught him in midair, or the wind had thrown him to a far off place.

The Reward for avoiding Sin

Allah says:

ذَلِكَ ...

Such (is the Pilgrimage):

> \`This is what We have commanded you to do in the rituals (of **Hajj**), and this is the great reward that the person who does that will gain.'

... وَمَن يُعَظِّمْ حُرُمَاتِ اللَّهِ ...

and whoever honors the sacred things of Allah,

> means, whoever avoids disobeying Him and does not transgress that which is sacred, and regards committing sin as a very serious matter,

... فَهُوَ خَيْرٌ لَّهُ عِندَ رَبِّهِ ...

then that is better for him with his Lord.

> means, he will attain much good and a great reward for doing that. Just as the one who does acts of obedience will earn a great reward, so too, the one who avoids sin will earn a great reward.

Cattle are Lawful

Allah says:

... وَأُحِلَّتْ لَكُمُ الْأَنْعَامُ إِلَّا مَا يُتْلَى عَلَيْكُمْ ...

The cattle are lawful to you, except those (that will be) mentioned to you.

> means, `We have made permissible for you all the **An`am** (cattle etc.),' and Allah has not instituted things like **Bahirah** or a **Sa'ibah** or a **Wasilah** or a **Ham**.

... إِلَّا مَا يُتْلَى عَلَيْكُمْ ...

except those mentioned to you.

the prohibition of;

- **Al-Maytah**,
- blood,
- the flesh of swine,
- and that on which Allah's Name has not been mentioned while slaughtering (that which has been slaughtered as a sacrifice for others than Allah, or has been slaughtered for idols)
- and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns --
- and that which has been (partly) eaten by a wild animal -- unless you are able to slaughter it (before its death) -
- and that which is sacrificed (slaughtered) on **An-Nusub**.

This was the view of Ibn Jarir, who recorded it from Qatadah.

The Command to shun Shirk and Lying

Allah says:

... فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ (٣٠)

So shun the **Rijis** of the idols, and shun false speech.

From this it is clear what **Ar-Rijs** means, i.e., avoid the abomination, which means idols. **Shirk** is mentioned in conjunction with false speech, as in the **Ayah**:

قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالإِثْمَ وَالْبَغْىَ بِغَيْرِ الْحَقِّ وَأَن تُشْرِكُواْ بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَـناً وَأَن تَقُولُواْ عَلَى اللَّهِ مَا لاَ تَعْلَمُونَ

Say: "(But) the things that my Lord has indeed forbidden are;

- **Al-Fawahish** (immoral sins) whether committed openly or secretly,
- sins (of all kinds),
- unrighteous oppression,
- joining partners with Allah for which He has given no authority, and
- saying things about Allah of which you have no knowledge''. (7:33)

This includes bearing false witness.

In the Two **Sahihs** it was reported from Abu Bakrah that the Messenger of Allah said:

أَلَا أُنَبِّــئُكُمْ بِأَكْبَرِ الْكَبَائِرِ؟

Shall I not tell you about the worst of major sins?

We said, "Yes, O Messenger of Allah.''

He said:

الْإِشْرَاكُ بِاللهِ وَعُقُوقُ الْوَالِدَيْنِ

Associating others with Allah, disobeying one's parents.

He was reclining, then he sat up and said:

أَلَا وَقَوْلُ الزُّورِ،أَلَا وَشَهَادَةُ الزُّورِ

and indeed giving false statements, and indeed bearing false witness...

and he kept on repeating it until we wished that he would stop.''

Imam Ahmad recorded that Khuraym bin Fatik Al-Asadi said,

"The Messenger of Allah prayed **As-Subh** (**Al-Fajr**), and when he had finished, he stood up and said:

عَدَلَتْ شَهَادَةُ الزُّورِ الْإِشْرَاكَ بِاللهِ عَزَّ وَجَلَ

Bearing false witness is on a par with the association of others with Allah.

Then he recited this **Ayah**:

... فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ (٣٠)

حُنَفَاء لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ ...

So shun the **Rijs** of the idols, and shun lying speech. **Hunafa' Lillah**, not associating partners unto Him;

Allah says:

حُنَفَاء لِلَّهِ ...

Hunafa' Lillah,

means, sincerely submitting to Him Alone, shunning falsehood and seeking the truth.

Allah says:

... غَيْرَ مُشْرِكِينَ بِهِ ...

not associating partners unto Him;

Then Allah gives a likeness of the idolator in his misguidance and being doomed and being far away from true guidance, and says:

... وَمَن يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاء ...

and whoever assigns partners to Allah, it is as if he had fallen from the sky,

meaning,

... فَتَخْطَفُهُ الطَّيْرُ ...

the birds caught him in midair,

... أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ (٣١)

or the wind had thrown him to a far off place.

> means, remote and desolate, dangerous for anyone who lands there.

Hence it says in the **Hadith** of Al-Bara':

> إِنَّ الْكَافِرَ إِذَا تَوَفَّتْهُ مَلَائِكَةُ الْمَوْتِ وَصَعِدُوا بِرُوحِهِ إِلَى السَّمَاءِ، فَلَا تُفْتَحُ لَهُ أَبْوَابُ السَّمَاءِ بَلْ تُطْرَحُ رُوحُهُ طَرْحًا مِنْ هُنَاك
>
> When the angels of death take the soul of the disbeliever in death, they take his soul up to the heaven, but the gates of heaven are not opened for him; on the contrary, his soul is thrown down from there.
>
> Then he recited this **Ayah**.
>
> The **Hadith** has already been quoted in our explanation of Surah Ibrahim.

Allah gives another parable of the idolators in Surah **Al-An`am**, where He says:

قُلْ أَنَدْعُواْ مِن دُونِ اللَّهِ مَا لاَ يَنفَعُنَا وَلاَ يَضُرُّنَا وَنُرَدُّ عَلَى أَعْقَـبِنَا بَعْدَ إِذْ هَدَانَا اللَّهُ كَالَّذِى اسْتَهْوَتْهُ الشَّيَـطِينُ فِى الاٌّرْضِ حَيْرَانَ لَهُ أَصْحَـبٌ يَدْعُونَهُ إِلَى الْهُدَى ائْتِنَا قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَى

Say:

"Shall we invoke others besides Allah, that can do us neither good nor can harm us, and shall we turn back on our heels after Allah has guided us -- like one whom the **Shayatin** have made to go astray in the land in confusion, his companions calling him to guidance (saying): `Come to us.''

Say: "Verily, Allah's guidance is the only guidance.'' (6:71)

ذلِكَ وَمَن يُعَظِّمْ شَعَـئِرَ اللَّهِ فَإِنَّهَا مِن تَقْوَى الْقُلُوبِ

22:32 Thus it is, and whosoever honors the Sha`a'ir of Allah, then it is truly from the Taqwa of the hearts.

لَكُمْ فِيهَا مَنَـفِعُ إِلَى أَجَلٍ مُّسَمًّى ثُمَّ مَحِلُّهَآ إِلَى الْبَيْتِ الْعَتِيقِ

22:33 In them are benefits for you for an appointed term, and afterwards they are brought for sacrifice to the `Atiq House.

Explanation of the Udhiyyah and the Sha`a'ir of Allah

Allah says:

ذَلِكَ ...

Thus it is,

... وَمَن يُعَظِّمْ شَعَائِرَ اللَّهِ ...

and whosoever honors the **Sha`a'ir** of Allah,

means, His commands.

... فَإِنَّهَا مِن تَقْوَى الْقُلُوبِ (٣٢)

then it is truly from the **Taqwa** of the hearts.

This also includes obeying His commands in the best way when it comes to offering sacrifices, as Al-Hakam said narrating from Miqsam, from Ibn Abbas:

> "Honoring them means choosing fat, healthy animals (for sacrifice).''

Abu Umamah bin Sahl said:

> "We used to fatten the **Udhiyyah** in Al-Madinah, and the Muslims used to fatten them.''
>
> This was recorded by Al-Bukhari.

In **Sunan** Ibn Majah, it was recorded from Abu Rafi` that the Messenger of Allah sacrificed two castrated, fat, horned rams.

Abu Dawud and Ibn Majah recorded from Jabir:

> "The Messenger of Allah sacrificed two castrated, fat, horned rams.''

It was said,

> "The Messenger of Allah commanded us to examine their eyes and ears, and not to sacrifice the **Muqabilah**, the **Mudabirah**, the **Sharqa**, nor the **Kharqa**'.''
>
> This was recorded by Ahmad and the Sunan compilers, and At-Tirmidhi graded it **Sahih**.
>
> As for the **Muqabilah**, it is the one whose ear is cut at the front,
>
> **Mudabirah** is the one whose ear is cut at the back,
>
> the **Shurqa** is the one whose ear is split, as Ash-Shafi`i said.

The **Kharqa'** is the one whose ear is pierced with a hole.

And Allah knows best.

It was recorded that Al-Bara' said,

"The Messenger of Allah said:

أَرْبَعٌ لَاتَجُوزُ فِي الْأَضَاحِي:

- الْعَوْرَاءُ الْبَيِّنُ عَوَرُهَا،
- وَالْمَرِيضَةُ الْبَيِّنُ مَرَضُهَا،
- وَالْعَرْجَاءُ الْبَيِّنُ ظَلَعُهَا،
- وَالْكَسِيرَةُ الَّتِي لَاتُنْقِي

Four are not permitted for sacrifice:

- those that are obviously one-eyed,
- those that are obviously sick,
- those that are obviously lame and
- those that have broken bones, which no one would choose.

This was recorded by Ahmad and the **Sunan** compilers, and At-Tirmidhi graded it **Sahih**.

The Benefits of the Sacrificial Camels

Allah says:

لَكُمْ فِيهَا مَنَافِعُ ...

In them are benefits for you,

meaning, in the **Budn** (sacrificial camels) you find benefits such as their milk their wool and hair, and their use for riding.

لَكُمْ فِيهَا مَنَافِعُ إِلَى أَجَلٍ مُّسَمًّى ...

In them are benefits for you for an appointed term,

Miqsam reported that Ibn Abbas said:

"Until you decide to offer them as a sacrifice.''

It was recorded in the Two **Sahihs** from Anas that;

> the Messenger of Allah saw a man driving his sacrificial camel and said, ارْكَبْهَ (Ride it).
>
> The man said, "It is a sacrificial camel.''
>
> He said,
>
> ارْكَبْهَا وَيْحَكَ
>
> Ride it, woe to you! (the second or third time).
>
> According to a report recorded by Muslim from Jabir, the Messenger of Allah said:
>
> ارْكَبْهَا بِالْمَعْرُوفِ إِذَا أُلْجِئْتَ إِلَيْهَا
>
> Ride it gently according to your needs.

... ثُمَّ مَحِلُّهَا إِلَى الْبَيْتِ الْعَتِيقِ (٣٣)

and afterwards they are brought for sacrifice to the **`Atiq** House.

> meaning, they are eventually brought to the **`Atiq** House -- which is the **Ka`bah** -- as Allah says:
>
> هَدْياً بَـلِغَ الْكَعْبَةِ
>
> an offering, brought to the **Ka`bah**. (5:95)
>
> وَالْهَدْىَ مَعْكُوفاً أَن يَبْلُغَ مَحِلَّهُ
>
> and detained the **Hady**, from reaching their place of sacrifice. (48:25)

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنسَكًا لِّيَذْكُرُواْ اسْمَ اللَّهِ عَلَى مَا رَزَقَهُمْ مِّن بَهِيمَةِ الاٌّنْعَـمِ

22:34 And for every nation We have appointed religious ceremonies, that they may mention the Name of Allah over the beast of cattle that He has given them for food.

فَإِلَـهُكُمْ إِلَـهٌ وَحِدٌ فَلَهُ أَسْلِمُواْ

And your God is One God, so you must submit to Him Alone.

وَبَشِّرِ الْمُخْبِتِينَ

And give glad tidings to the Mukhbitin.

الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَالصَّـبِرِينَ عَلَى مَآ أَصَابَهُمْ وَالْمُقِيمِى الصَّلَوةِ وَمِمَّا رَزَقْنَـهُمْ يُنفِقُونَ

22:35 Whose hearts are filled with fear when Allah is mentioned, and the patient who bear whatever may befall them, and who perform the Salah, and who spend out of what We have provided for them.

Rites of Sacrifice have been prescribed for every Nation in the World

Allah tells:

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنسَكًا ...

And for every nation We have appointed religious ceremonies,

Allah tells us that sacrifice and shedding blood in the Name of Allah has been prescribed for all nations.

Ali bin Abi Talhah reported that Ibn Abbas said, **وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنسَكًا** (And for every nation We have appointed religious ceremonies),

"Festivals.''

Ikrimah said,

"Sacrifices.''

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنسَكًا ...

And for every nation We have appointed religious ceremonies,

Zayd bin Aslam said,

> "This means Makkah; Allah did not appoint religious ceremonies anywhere else for any nation.''

... لِيَذْكُرُوا اسْمَ اللَّهِ عَلَى مَا رَزَقَهُم مِّن بَهِيمَةِ الْأَنْعَامِ ...

that they may mention the Name of Allah over the beast of cattle that He has given them for food.

It was recorded in the Two **Sahihs** that Anas said,

> "The Messenger of Allah brought two fat, horned rams; he said **Bismillah** and **Allahu Akbar**, then he put his foot on their necks."

... فَإِلَهُكُمْ إِلَهٌ وَاحِدٌ فَلَهُ أَسْلِمُوا ...

And your God is One God, so you must submit to Him Alone.

> Your God is One, even though the Laws of the Prophets may vary and may abrogate one another. All of the Prophets called mankind to worship Allah Alone with no partner or associate.
>
> وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلاَّ نُوحِى إِلَيْهِ أَنَّهُ لا إِلَـهَ إِلاَّ أَنَاْ فَاعْبُدُونِ
>
> And We did not send any Messenger before you but We revealed to him (saying): None has the right to be worshipped but I, so worship Me. (21:25)

Allah says: **فَلَهُ أَسْلِمُوا** (so you must submit to Him Alone),

> meaning, submit to His commands and obey Him in all sincerity.

... وَبَشِّرِ الْمُخْبِتِينَ (٣٤)

And give glad tidings to the **Mukhbitin**.

Mujahid said about **Mukhbitin**,

> "Those who find contentment in their faith.''

Ath-Thawri said,

> "Those who find contentment in their faith and who accept the decree of Allah and submit to Him.''

It is better to interpret it by what comes next, which is:

الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ ...

Whose hearts are filled with fear when Allah is mentioned,

> meaning, their hearts fear Him.

... وَالصَّابِرِينَ عَلَى مَا أَصَابَهُمْ ...

and the patient who bear whatever may befall them,

> meaning, of afflictions.

... وَالْمُقِيمِي الصَّلَاةِ ...

and who perform the **Salah**,

> they fulfill the duties which Allah has enjoined upon them, the duty of performing the obligatory prayers.

... وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ (٣٥)

and who spend out of what We have provided for them.

> the good provision which Allah has given them. They spend on their families and servants, and on the poor and needy; they treat people kindly while remaining within the limits set by Allah.

This is in contrast to the hypocrites, who are the opposite of all this, as we have discussed in the Tafsir of Surah **Bara'ah**;

to Allah be praise and blessings.

وَالْبُدْنَ جَعَلْنَـهَا لَكُمْ مِّن شَعَـئِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ

22:36 And the Budn, We have made them for you as among the symbols of Allah, wherein you have much good.

فَاذْكُرُواْ اسْمَ اللَّهِ عَلَيْهَا صَوَآفَّ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُواْ مِنْهَا وَأَطْعِمُواْ الْقَـنِعَ وَالْمُعْتَرَّ

So mention the Name of Allah over them when they are drawn up in lines (for sacrifice). Then, when they are down on their sides (after slaughter), eat thereof, and feed the Qani` and the Mu`tarr.

كَذلِكَ سَخَّرْنَـهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ

Thus have We made them subject to you that you may be grateful.

The Command to slaughter the Budn (Sacrificial Camel)

Allah tells:

وَالْبُدْنَ جَعَلْنَاهَا لَكُم مِّن شَعَائِرِ اللَّهِ ...

And the **Budn**, We have made them for you as among the symbols of Allah, wherein you have much good.

Here Allah reminds His servants of the blessing which He has bestowed on His servants, by creating the **Budn** for them and making them one of His symbols. For He has decreed that they should be brought to His Sacred House; indeed, they are the best of that which may be offered as a sacrifice to Allah, as He says:

لاَ تُحِلُّواْ شَعَآئِرَ اللَّهِ وَلاَ الشَّهْرَ الْحَرَامَ وَلاَ الْهَدْىَ وَلاَ الْقَلَـئِدَ وَلا ءَامِّينَ الْبَيْتَ الْحَرَامَ

> Violate not the sanctity of the **Sha`a'ir** of Allah, nor of the Sacred Month, nor of the animals brought for sacrifice, nor the garlanded animals, and others, nor the people coming to the Sacred House. (5:2)

وَالْبُدْنَ جَعَلْنَاهَا لَكُم مِّن شَعَائِرِ اللَّهِ (And the **Budn**, We have made them for you as among the symbols of Allah),

Ibn Jurayj said:

> "Ata' commented on this **Ayah**, `Cattle and camels.'''

> A similar view was also reported from Ibn Umar, Sa`id bin Al-Musayyib and Al-Hasan Al-Basri.

Mujahid said:

> "**Al-Budn** means camels.''

According to Muslim, Jabir bin Abdullah and others said,

> "The Messenger of Allah commanded us to share in offering the sacrifice, a **Budn** (camel) for seven people, and one cow for seven people.''

... لَكُمْ فِيهَا خَيْرٌ ...

wherein you have much good.

> means, reward in the Hereafter.

... فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافَّ ...

So mention the Name of Allah over them when they are drawn up in lines (for sacrifice).

It was reported from Al-Muttalib bin Abdullah bin Hantab that Jabir bin Abdullah said,

> "I prayed with the Messenger of Allah on **`Id Al-Adha**. When he finished, he brought a ram and slaughtered it, saying,

بِاسْمِ اللهِ وَاللهُ أَكْبَرُ، اللَّهُمَّ هَذَا عَنِّي وَعَمَّنْ لَمْ يُضَحِّ مِنْ أُمَّتِي

Bismillah, and **Allahu Akbar**. O Allah, this is on behalf of me and anyone of my **Ummah** who has not offered a sacrifice.

This was recorded by Ahmad, Abu Dawud and At-Tirmidhi.

Muhammad bin Ishaq recorded from Yazid bin Abi Habib from Ibn Abbas that Jabir said,

"The Messenger of Allah sacrificed two rams on the day of `Id, and when he lay them down to sacrifice them, he said:

وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا مُسْلِمًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ، إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي للهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ، وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ، اللَّهُمَّ مِنْكَ وَلَكَ عَنْ مُحَمَّدٍ وَأُمَّتِهِ

I turn my face to the One Who created the heavens and the earth, being true and sincere in faith submitting myself to Him Alone, and I am not of the idolators. Verily, my prayer, my sacrifice, my living and my dying are for Allah, the Lord of all that exists for, with no partner or associate for Him. Thus am I commanded, and I am the first of the Muslims. O Allah, from You and to You, on behalf of Muhammad and his Ummah.

Then he said, \`**Bismillah**' and \`**Allahu Akbar**' and slaughtered them."

It was reported from Ali bin Al-Husayn from Abu Rafi` that when the Messenger of Allah wanted to offer a sacrifice, he would buy two fat, horned, fine rams. When he had prayed and addressed the people, he would bring one of them to where he was standing in the prayer place, and would sacrifice it himself with a knife, then he would say:

اللَّهُمَّ هَذَا عَنْ أُمَّتِي جَمِيعِهَا: مَنْ شَهِدَ لَكَ بِالتَّوْحِيدِ وَشَهِدَ لِي بِالْبَلَاغ

> O Allah, this is on behalf of all of my **Ummah**, whoever bears witness of **Tawhid** of You and bears witness that I have conveyed.

Then he would bring the other ram and sacrifice it himself, and say,

هَذَا عَنْ مُحَمَّدٍ وَآلِ مُحَمَّد

> This is on behalf of Muhammad and the family of Muhammad.
>
> He would give them to the poor and he and his family would eat from it as well.
>
> This was recorded by Ahmad and Ibn Majah.

Al-A`mash narrated from Abu Zabiyan from Ibn Abbas, **فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافَّ** (So mention the Name of Allah over them when they are drawn up in lines (for sacrifice).

> "When they are standing on three legs, with the left foreleg tied up. He says **Bismillah** and **Allahu Akbar**, **La ilaha illallah**, **Allahumma Minka wa Laka** (In the Name of Allah and Allah is Most Great; there is no God but Allah. O Allah, from You and to You).''

In the Two **Sahihs** it was recorded that Ibn Umar came to a man who had made his camel kneel down in order to sacrifice it. He said,

> "Make it stand up fettered, (this is) the **Sunnah** of Abu Al-Qasim (i.e. the Prophet Muhammad).''

... فَإِذَا وَجَبَتْ جُنُوبُهَا ...

Then, when they are down on their sides,

Ibn Abi Najih reported that Mujahid said,

"This means, when it has fallen to the ground.''

This was narrated from Ibn Abbas, and a similar view was narrated from Muqatil bin Hayyan.

Abdur-Rahman bin Zayd bin Aslam said, **فَإِذَا وَجَبَتْ جُنُوبُهَا** (Then, when they are down on their sides),

"Meaning, when they have died.''

This is what was meant by the comment of Ibn Abbas and Mujahid, for it is not permitted to eat from the sacrifice when it has been slaughtered until it has died and its movements have ceased.

It was reported in a **Marfu` Hadith**:

لَا تُعَجِّلُوا النُّفُوسَ أَنْ تَزْهَق

Do not rush until you are sure that the animal is dead.

Ath-Thawri narrated in his Jami that Umar bin Al-Khattab said that, and he supported it with the **Hadith** of Shaddad bin `Aws in Sahih Muslim:

إِنَّ اللهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذِّبْحَةَ، وَلْيُحِدَّ أَحَدُكُمْ شَفْرَتَهُ، وَلْيُرِحْ ذَبِيحَتَه

Allah has prescribed proficiency in all things. If you kill, kill well; and if you slaughter, slaughter well. Let each one of you sharpen his blade and let him spare suffering to the animal he slaughters.

It was recorded that Abu Waqid Al-Laythi said,

"The Messenger of Allah said:

مَا قُطِعَ مِنَ الْبَهِيمَةِ وَهِيَ حَيَّةٌ فَهُوَ مَيْتَة

> Whatever is cut from an animal while it is still alive is **Maytah** (dead flesh).
>
> This was recorded by Ahmad, Abu Dawud and At-Tirmidhi, who graded it **Sahih**.

... فَكُلُوا مِنْهَا وَأَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ ...

eat thereof, and feed **Qani`** and the **Mu`tarr**...

> This is a command which implies that this is permissible.

Al-`Awfi reported that Ibn Abbas said,

> "**Qani`** is the one who is content with what he is given and he stays in his house, and the **Mu`tarr** is the one who comes to you and rubs shoulders with you so that you will give him some meat, but he does not ask for it.''

This was also the view of Mujahid and Muhammad bin Ka`b Al-Qurazi.

Ali bin Abi Talhah reported that Ibn Abbas said,

> "**Qani`** is the one who is too proud to ask, and **Mu`tarr** is the one who does ask.''
>
> This was also the view of Qatadah, Ibrahim An-Nakha`i and Mujahid, according to one report narrated from him.

And the opposite was also suggested. This **Ayah** has been quoted as evidence by those scholars who said that the sacrifice should be divided into three:

- a third for the one who offers the sacrifice to eat from,
- a third to be given as gifts to his friends, and
- a third to be given in charity to the poor,

because Allah says:

فَكُلُوا مِنْهَا وَأَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ

eat thereof, and feed the poor who does not ask, and the beggar who asks.

But there is no evidence in this **Ayah** for this view.

According to a **Sahih Hadith**, the Messenger of Allah said to the people:

إِنِّي كُنْتُ نَهَيْتُكُمْ عَنِ ادِّخَارِ لُحُومِ الْأَضَاحِي فَوْقَ ثَلَاثٍ، فَكُلُوا وَادَّخِرُوا مَا بَدَا لَكُم

I used to forbid you to keep the meat of the sacrifice for more than three days, but now eat from it and keep it as you see fit.

According to another report:

فَكُلُوا وَادَّخِرُوا وَتَصَدَّقُوا

Eat some, keep some and give some in charity.

According to another report:

فَكُلُوا وَأَطْعِمُوا وَتَصَدَّقُوا

Eat some, feed others, and give some in charity.

As for the animal skins, it was recorded in **Musnad** Ahmad from Qatadah bin An-Nu`man in the **Hadith** about the sacrifice:

فَكُلُوا وَتَصَدَّقُوا، وَاسْتَمْتِعُوا بِجُلُودِهَا وَلَا تَبِيعُوهَا

Eat and give in charity, and make use of the skins, but do not sell them.

Note:

It was recorded that Al-Bara' bin `Azib said,

"The Messenger of Allah said:

إِنَّ أَوَّلَ مَا نَبْدَأُ بِهِ فِي يَوْمِنَا هَذَا أَنْ نُصَلِّيَ، ثُمَّ نَرْجِعَ فَنَنْحَرَ، فَمَنْ فَعَلَ ذَلِكَ فَقَدْ أَصَابَ سُنَّتَنَا، وَمَنْ ذَبَحَ قَبْلَ الصَّلَاةِ فَإِنَّمَا هُوَ لَحْمٌ قَدَّمَهُ لِأَهْلِهِ لَيْسَ مِنَ النُّسُكِ فِي شَيْءٍ

The first thing that we should do on this day of ours (**`Id**) is to pray, then we return and offer the sacrifice. Whoever does that will have followed our **Sunnah**. Whoever slaughters his animal before the prayer, this is just meat which he has brought for his family, it is not a sacrifice at all.

This was recorded by Al-Bukhari and Muslim.

And in Sahih Muslim, it is mentioned that one is not to offer the sacrifice until the **Imam** (leader) has offered his.

It is prescribed to offer the sacrifice on the day of **Nahr** and the following three days of **Tashriq**, because of the **Hadith** of Jubayr bin Mut`im who said that the Messenger of Allah said:

أَيَّامُ التَّشْرِيقِ كُلُّهَا ذَبْح

The days of **Tashriq** are all (for) sacrifice.

This was recorded by Ahmad and Ibn Hibban.

... كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ (٣٦)

Thus have We made them subject to you that you may be grateful.

means, for this reason.

سَخَّرْنَاهَا لَكُمْ (Thus have We made them subject to you),

means, `We have subjugated them to you, i.e., We have made them submissive towards you, so that if you wish you can ride them, or if you wish you can milk them, or if you wish you can slaughter them,' as Allah says:

أَوَلَمْ يَرَوْاْ أَنَّا خَلَقْنَا لَهُم مِمَّا عَمِلَتْ أَيْدِينَآ أَنْعـماً فَهُمْ لَهَا مَـلِكُونَ

Do they not see that We have created for them of what Our Hands have created, the cattle, so that

they are their owners. (36:71) until He said: أَفَلاَ يَشْكُرُونَ (Will they not then be grateful). (36:73)

And Allah says in this **Ayah**:

... كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ

Thus have We made them subject to you that you may be grateful.

لَن يَنَالَ اللَّهَ لُحُومُهَا وَلاَ دِمَآؤُهَا وَلَـكِن يَنَالُهُ التَّقْوَى مِنكُمْ

22:37 It is neither their meat nor their blood that reaches Allah, but it is Taqwa from you that reaches Him.

كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَبَشِّرِ الْمُحْسِنِينَ

Thus have We made them subject to you that you may proclaim Allah's greatness for His guidance to you. And give glad tidings to the doers of good.

The Goal of the Udhiyyah (Sacrifice) according to Allah is the Sincerity and Taqwa of His Servant

Allah says: this sacrifice is prescribed for you so that you will remember Him at the time of slaughter, for He is the Creator and Provider. Nothing of its flesh or blood reaches Him, for He has no need of anything other than Himself. During the time of **Jahiliyyah**, when they offered sacrifices to their gods, they would put some of the meat of their sacrifices on their idols, and sprinkle the blood over them. But Allah says:

لَن يَنَالَ اللَّهَ لُحُومُهَا وَلَا دِمَاؤُهَا ...

It is neither their meat nor their blood that reaches Allah,

Ibn Abi Hatim recorded that Ibn Jurayj said,

"The people of the **Jahiliyyah** used to put the meat of their sacrifices and sprinkle the blood on the House, and the Companions of the Messenger of Allah said, "We have more right to do that.''

Then Allah revealed the words:

لَن يَنَالَ اللَّهَ لُحُومُهَا ولَا دِمَاؤُهَا ولَكِن يَنَالُهُ التَّقْوَى مِنكُمْ ...

It is neither their meat nor their blood that reaches Allah, but it is **Taqwa** from you that reaches Him.

That is what He will accept and reward for, as mentioned in the **Sahih**,

> إِنَّ اللهَ لَا يَنْظُرُ إِلَى صُوَرِكُمْ ولَا إِلَى أَلْوَانِكُمْ، ولَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُم
>
> Allah does not look to your appearance or your colors, but He looks to your hearts and deeds.

And in the **Hadith**;

> Indeed charity falls in the Hand of **Ar-Rahman** before it falls in the hand of the one asking.

... كَذَلِكَ سَخَّرَهَا لَكُمْ ...

Thus have We made them subject to you,

> meaning, `for this purpose We have subjugated the **Budn** for you,'

... لِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ ...

that you may proclaim Allah's greatness for His guidance to you.

> means, that you may glorify Him for guiding you to His religion and His way which He loves and is pleased with, and has forbidden you to do all that He hates and rejects.

... وَبَشِّرِ الْمُحْسِنِينَ (٣٧)

And give glad tidings to the doers of good.

> means, `give good news, O Muhammad, to those who do good,' i.e., whose deeds are good and who remain within the limits prescribed by Allah, who follow that which has been prescribed for them, who believe in the Messenger and follow that which he has conveyed from his Lord.

Note:

The **Udhiyyah** is **Sunnah**, **Mustahabbah** One animal is sufficient on behalf of all the members of one household.

Ibn Umar said,

> "The Messenger of Allah continued to offer sacrifice for ten years.''
>
> This was recorded by At-Tirmidhi.

Abu Ayub said:

> "At the time of the Messenger of Allah, a man would sacrifice a sheep on behalf of himself and all the members of his household, and they would eat from it and feed others, until the people started boasting (by sacrificing more than one) and things reached the stage that you see now.''
>
> This was recorded by At-Tirmidhi, who graded it **Sahih**, and by Ibn Majah.

Abdullah bin Hisham used to sacrifice one sheep on behalf of his entire family; this was recorded by Al-Bukhari.

Concerning how old the sacrificial animal should be, Muslim recorded from Jabir that the Messenger of Allah said:

> لَا تَذْبَحُوا إِلَّا مُسِنَّةً، إِلَّا أَنْ تَعْسُرَ عَلَيْكُمْ فَتَذْبَحُوا جَذَعَةً مِنَ الضَّأْنِ
>
> Do not sacrifice any but mature animals, and if that is not possible, then sacrifice a young sheep.

إِنَّ اللَّهَ يُدَافِعُ عَنِ الَّذِينَ ءَامَنُوٓاْ

22:38 Truly, Allah defends those who believe.

إِنَّ اللَّهَ لاَ يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ

Verily, Allah likes not any treacherous ingrate.

Good News of Allah's Defence for the Believers

Allah tells:

إِنَّ اللَّهَ يُدَافِعُ عَنِ الَّذِينَ آمَنُوا ...

Truly, Allah defends those who believe.

Here Allah tells us that He defends His servants who put their trust in Him and turn to Him in repentance; He protects them from the the worst of evil people and the plots of the sinners; He protects them, guards them and supports them, as He tells us elsewhere:

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ

Is not Allah sufficient for His servant! (39:36)

وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَـلِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَىْءٍ قَدْراً

And whosoever puts his trust in Allah, then He will suffice him. Verily, Allah will accomplish his purpose. Indeed Allah has set a measure for all things. (65:3)

... إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ (٣٨)

Verily, Allah likes not any treacherous ingrate.

means, He does not like any of His servants who bear these characteristics, i.e., treachery in

covenants and promises whereby a person does not do what he says, and ingratitude is to deny the blessings, whereby one does not acknowledge or appreciate them.

أُذِنَ لِلَّذِينَ يُقَـتَلُونَ بِأَنَّهُمْ ظُلِمُواْ وَإِنَّ اللَّهَ عَلَى نَصْرِهِمْ لَقَدِيرٌ

22:39 Permission (to fight) is given to those (believers) who are fought against, because they have been wronged; and surely, Allah is able to give them victory.

الَّذِينَ أُخْرِجُواْ مِن دِيَـرِهِم بِغَيْرِ حَقٍّ إِلاَّ أَن يَقُولُواْ رَبُّنَا اللَّهُ

22:40 Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allah.''

وَلَوْلاَ دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَّهُدِّمَتْ صَوَمِعُ وَبِيَعٌ وَصَلَوَتٌ وَمَسَـجِدُ يُذْكَرُ فِيهَا اسمُ اللَّهِ كَثِيراً

For had it not been that Allah checks one set of people by means of another, Sawami`, Biya`, Salawat, and Masjids, wherein the Name of Allah is mentioned much, would surely have been pulled down.

وَلَيَنصُرَنَّ اللَّهُ مَن يَنصُرُهُ

Verily, Allah will help those who help His (cause).

إِنَّ اللَّهَ لَقَوِىٌّ عَزِيزٌ

Truly, Allah is All-Strong, All-Mighty.

Permission to fight; this is the first Ayah of Jihad

Allah said:

أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظُلِمُوا وَإِنَّ اللَّهَ عَلَى نَصْرِهِمْ لَقَدِيرٌ (٣٩)

Permission (to fight) is given to those (believers) who are fought against, because they have been wronged; and surely, Allah is able to give them victory.

Al-`Awfi reported that Ibn Abbas said,

"This was revealed about Muhammad and his Companions, when they were expelled from Makkah.''

Mujahid, Ad-Dahhak and others among the **Salaf**, such as Ibn Abbas, Urwah bin Az-Zubayr, Zayd bin Aslam, Muqatil bin Hayan, Qatadah and others said,

"This is the first **Ayah** which was revealed about **Jihad**.''

Ibn Jarir recorded that Ibn Abbas said,

"When the Prophet was driven out of Makkah, Abu Bakr said,

`They have their Prophet. Truly, to Allah we belong and truly, to Him we shall return; surely they are doomed.'''

Ibn Abbas said, "Then Allah revealed the words:

أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظُلِمُوا وَإِنَّ اللَّهَ عَلَى نَصْرِهِمْ لَقَدِيرٌ

Permission (to fight) is given to those (believers) fought against, because they have been wronged; and surely, Allah is able to give them victory.''

Abu Bakr, may Allah be pleased with him, said, "Then I knew that there would be fighting.''

Imam Ahmad added:

"Ibn Abbas said, `This was the first **Ayah** to be revealed concerning fighting.'''

This was also recorded by At-Tirmidhi and An-Nasa'i in the Book of **Tafsir** of their **Sunans**.

At-Tirmidhi said: "It is a **Hasan Hadith**.''

وَإِنَّ اللَّهَ عَلَى نَصْرِهِمْ لَقَدِيرٌ ..

and surely, Allah is able to give them victory.

means, He is able to grant victory to His believing servants without any fighting taking place, but He wants His servants to strive their utmost in obeying Him, as He says:

فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُواْ فَضَرْبَ الرِّقَابِ حَتَّى إِذَآ أَثْخَنتُمُوهُمْ فَشُدُّواْ الْوَثَاقَ فَإِمَّا مَنًّا بَعْدُ وَإِمَّا فِدَآءً حَتَّى تَضَعَ الْحَرْبُ أَوْزَارَهَا ذَلِكَ وَلَوْ يَشَآءُ اللَّهُ لاَنْتَصَرَ مِنْهُمْ وَلَـكِن لِّيَبْلُوَ بَعْضَكُمْ بِبَعْضٍ وَالَّذِينَ قُتِلُواْ فِى سَبِيلِ اللَّهِ فَلَن يُضِلَّ أَعْمَـلَهُمْ

سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ

وَيُدْخِلُهُمُ الْجَنَّةَ عَرَّفَهَا لَهُمْ

So, when you meet those who disbelieve, strike necks till when you have killed and wounded many of them, then bind a bond firmly. Thereafter either for generosity, or ransom, until war lays down its burden. Thus, but if it had been Allah's will, He Himself could certainly have punished them. But (He lets you fight) in order to test some of you with others.

But those who are killed in the way of Allah, He will never let their deeds be lost. He will guide them and set right their state. And admit them to Paradise which He has made known to them. (47:4-6)

قَـتِلُوهُمْ يُعَذِّبْهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنْصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ

وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ وَيَتُوبُ اللَّهُ عَلَى مَن يَشَآءُ وَاللَّهُ عَلِيمٌ حَكِيمٌ

Fight against them so that Allah will punish them by your hands, and disgrace them, and give you victory over them, and heal the breasts of a believing people, and remove the anger of their (believers') hearts. Allah accepts the repentance of whom He wills. Allah is All-Knowing, All-Wise. (9:14-15)

وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجَـهِدِينَ مِنكُمْ وَالصَّـبِرِينَ وَنَبْلُوَ أَخْبَـرَكُمْ

And surely, We shall try you till We test those who strive hard and the patient, and We shall test your facts. (47:31).

And there are many similar **Ayat**.

Ibn Abbas commented on the **Ayah**, وَإِنَّ اللَّهَ عَلَى نَصْرِهِمْ لَقَدِيرٌ (and surely, Allah is able to give them (believers) victory),

"And this is what He did.''

Allah prescribed **Jihad** at an appropriate time, because when they were in Makkah, the idolators outnumbered them by more than ten to one. Were they to engage in fighting at that time, the results would have been disastrous. When the idolators went to extremes to persecute Muslims, to expel the Prophet and resolving to kill him; when they sent his Companions into exile here and there, so that some went to Ethiopia and others went to Al-Madinah; when they settled in Al-Madinah and the Messenger of Allah joined them there, and they gathered around him and lent him their support, and they had a place where Islam prevailed, and a stronghold to which they could retreat; then Allah prescribed **Jihad** against the enemy, and this was the first **Ayah** to be revealed for it.

Allah said:

أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظُلِمُوا وَإِنَّ اللَّهَ عَلَى نَصْرِهِمْ لَقَدِيرٌ

الَّذِينَ أُخْرِجُوا مِن دِيَارِهِمْ بِغَيْرِ حَقٍّ ...

Permission (to fight) is given to those fought against, because they have been wronged; and surely, Allah is able to give them victory. Those who have been expelled from their homes unjustly,

Al-`Awfi reported that Ibn Abbas said;

> "They were driven out of Makkah to Al-Madinah unjustly, i.e., Muhammad and his Companions.''

... إِلَّا أَن يَقُولُوا رَبُّنَا اللَّهُ ...

only because they said: "Our Lord is Allah.''

> means, they had not done anything to their people or committed any wrongs against them, apart from the fact that they believed in the Oneness of Allah and they worshipped Him Alone, with no partner or associate. But for the idolators, this was the worst of sins, as Allah says:
>
> يُخْرِجُونَ الرَّسُولَ وَإِيَّـكُمْ أَن تُؤْمِنُواْ بِاللَّهِ رَبِّكُمْ
>
> and have driven out the Messenger and yourselves because you believe in Allah, your Lord! (60:1)

Then Allah says:

... وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ ...

For had it not been that Allah checks one set of people by means of another,

> meaning, were it not for the fact that He repels one people by means of another, and restrains the evil of people towards others by means of whatever circumstances He creates and decrees, the earth would have been corrupted and the strong would have destroyed the weak.

... لَّهُدِّمَتْ صَوَامِعُ ...

Sawami` surely have been pulled down,

> means the small temples used by monks.

This was the view of Ibn Abbas, Mujahid, Abu Al-Aliyah, `krimah, Ad-Dahhak and others.

Qatadah said,

"This refers to the places of worship of the Sabians;''

according to another report, he said,

"The **Sawami`** of the Zoroastrians.''

Muqatil bin Hayyan said,

"These are houses along the roads.''

... وَبِيَعٌ ...

Biya`,

These are larger than the **Sawami`** and accommodate more worshippers; the Christians also have these.

This was the view of Abu Al-`Aliyah, Qatadah, Ad-Dahhak, Ibn Sakhr, Muqatil bin Hayyan, Khusayf and others.

Ibn Jubayr reported from Mujahid and others that;

this referred to the synagogues of the Jews which are known to them as **Salut**.

And Allah knows best.

... وَصَلَوَاتٌ ...

Salawat,

Al-`Awfi reported that Ibn Abbas said,

"**Salawat** means churches.''

Ikrimah, Ad-Dahhak and Qatadah said that it referred to the synagogues of the Jews.

Abu Al-Aliyah and others said,

"**Salawat** refers to the places of worship of the **Sabians**.''

Ibn Abi Najih reported that Mujahid said,

> "**Salawat** refers to places of worship of the People of the Book and of the people of Islam along the roads.''

... وَمَسَاجِدُ ...

and **Masjids**

> **Masjids** belong to the Muslims.

... يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا ...

wherein the Name of Allah is mentioned much,

> It was said that the pronoun refers to **Masjids**, because this is the closest of the words mentioned.

Ad-Dahhak said,

> "In all of them the Name of Allah is often mentioned.''

Ibn Jarir said,

> "The correct view is that the monasteries of the monks, the churches of the Christians, the synagogues of the Jews and the **Masjids** of the Muslims, in which the Name of Allah is mentioned much, would have been destroyed -- because this is the usual usage in Arabic.''

Some of the scholars said,

> "This is a sequence listing the smallest to the greatest, because the **Masjids** are more frequented by more worshippers who have the correct intention and way.''

... وَلَيَنصُرَنَّ اللَّهُ مَن يَنصُرُهُ ...

Verily, Allah will help those who help His (cause).

This is like the **Ayah**:

يأَيُّهَا الَّذِينَ ءَامَنُوا۟ إِن تَنصُرُوا۟ اللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ

وَالَّذِينَ كَفَرُوا۟ فَتَعْساً لَّهُمْ وَأَضَلَّ أَعْمَـلَهُمْ

O you who believe! If you help (in the cause of) Allah, He will help you, and make your foothold firm. But those who disbelieve, for them is destruction, and (Allah) will make their deeds vain. (47:7-8)

... إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ (٤٠)

Truly, Allah is All-Strong, All-Mighty.

Allah describes Himself as being All-Strong and All-Mighty. By His strength He created everything and measured it exactly according to its due measurements; by His might nothing can overpower Him or overwhelm Him, rather everything is humbled before Him and is in need of Him. Whoever is supported by the All-Strong, the All-Mighty, is indeed supported and helped, and his enemy will be overpowered.

Allah says:

وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ

إِنَّهُمْ لَـهُمُ الْمَنصُورُونَ

وَإِنَّ جُندَنَا لَـهُمُ الْغَـلِبُونَ

And, verily, Our Word has gone forth of old for Our servants, the Messengers, that they verily, would be made triumphant, and that Our soldiers! They verily, would be the victors. (37:171-173)

كَتَبَ اللَّهُ لاّغْلِبَنَّ أَنَاْ وَرُسُلِى إِنَّ اللَّهَ قَوِىٌّ عَزِيزٌ

Allah has decreed: "Verily, it is I and My Messengers who shall be the victorious.'' Verily, Allah is All-Powerful, All-Mighty. (58:21)

ٱلَّذِينَ إِنْ مَّكَّنَّـٰهُمْ فِى ٱلْأَرْضِ أَقَامُواْ ٱلصَّلَوٰةَ وَآتَوُاْ ٱلزَّكَـوٰةَ وَأَمَرُواْ بِٱلْمَعْرُوفِ وَنَهَوْاْ عَنِ ٱلْمُنْكَرِ

22:41 Those who, if We give them power in the land, establish the Salah, enforce the Zakah, and they enjoin the good and forbid the evil.

وَلِلَّهِ عَـٰقِبَةُ ٱلأُمُورِ

And with Allah rests the end of (all) matters.

The Duties of the Muslims when They attain Power

Allah says:

الَّذِينَ إِن مَّكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنكَرِ...

Those who, if We give them power in the land, (they) establish the **Salah**, enforce the **Zakah**, and they enjoin the good and forbid the evil.

Ibn Abi Hatim recorded that Uthman bin Affan said,

"The **Ayah** was revealed concerning us, for we had been expelled from our homes unjustly only because we said: `Our Lord is Allah.' Then we were given power in the land, so we established regular prayer, paid the **Zakah**, enjoined what is good and forbade what is evil, and with Allah rests the end of (all) matters. This is about my companions and I.''

Abu Al-Aliyah said,

"They were the Companions of Muhammad.''

As-Sabah bin Suwadah Al-Kindi said,

"I heard Umar bin Abdul-Aziz give a speech and say: الَّذِينَ إِن مَّكَّنَّاهُمْ فِي الْأَرْضِ (Those who, if We give them power in the land....), Then he said,

"This is not obligatory only for those who are in authority, it also applies to those who are governed by them. Shall I not tell you what you can expect from your governor, and what duties those who are ruled owe to him!

- Your rights over your governor are that he should check on you with regard to your duties towards Allah and restore the rights that you have over one another, and that he should guide you to the straight path as much as possible.
- Your duties towards him are that you should obey him without cheating and without resentment, and you should obey him both in secret and openly.''

Atiyah Al-Awfi said, This **Ayah** is like the **Ayah**:

وَعَدَ اللَّهُ الَّذِينَ ءامَنُواْ مِنْكُمْ وَعَمِلُواْ الصَّـلِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِى الاٌّرْضِ

Allah has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land. (24:55)

... وَلِلَّهِ عَاقِبَةُ الْأُمُورِ (٤١)

And with Allah rests the end of (all) matters.

This is like the **Ayah**:

وَالْعَـقِبَةُ لِلْمُتَّقِينَ

And the good end is for those who have **Taqwa**. (28:83)

Zayd bin Aslam said: وَلِلَّهِ عَاقِبَةُ الْأُمُورِ (And with Allah rests the end of (all) matters).

"And with Allah will be the reward for what they did.''

وَإِن يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودُ

22:42 And if they deny you, so did deny before them the people of Nuh, `Ad and Thamud.

وَقَوْمُ إِبْرَهِيمَ وَقَوْمُ لُوطٍ

22:43 And the people of Ibrahim and the people of Lut,

وَأَصْحَـبُ مَدْيَنَ وَكُذِّبَ مُوسَى

22:44 And the dwellers of Madyan; and denied was Musa.

فَأمْلَيْتُ لِلْكَـفِرِينَ ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ نَكِيرِ

But I granted respite to the disbelievers for a while, then I seized them, and how (terrible) was My punishment!

فَكَأَيِّن مِّن قَرْيَةٍ أَهْلَكْنَـهَا وَهِىَ ظَالِمَةٌ فَهِىَ خَاوِيَةٌ عَلَى عُرُوشِهَا وَبِئْرٍ مٌّعَطَّلَةٍ وَقَصْرٍ مَّشِيدٍ

22:45 And many a township did We destroy while they were given to wrongdoing, so that it lie in ruins, and a deserted well and castle Mashid!

أَفَلَمْ يَسِيرُواْ فِى الاٌّرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَآ أَوْ ءَاذَانٌ يَسْمَعُونَ بِهَا

22:46 Have they not traveled through the land, and have they hearts wherewith to understand and ears wherewith to hear!

فَإِنَّهَا لاَ تَعْمَى الاٌّبْصَـرُ وَلَـكِن تَعْمَى الْقُلُوبُ الَّتِى فِى الصُّدُورِ

Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.

The Consequences for the Disbelievers

Here Allah consoles His Prophet Muhammad for the disbelief of those among his people who opposed him.

وَإِن يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودُ (٤٢)

وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ (٤٣)

وَأَصْحَابُ مَدْيَنَ وَكُذِّبَ مُوسَى ...

And if they deny you, so did deny before them the people of Nuh, **`Ad** and **Thamud**. And the people of Ibrahim and the people of Lut, And the dwellers of **Madyan**; and denied was Musa.

means, despite all the clear signs and evidence that they brought.

... فَأَمْلَيْتُ لِلْكَافِرِينَ ...

But I granted respite to the disbelievers for a while,

means, `I delayed and postponed.'

... ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ نَكِيرِ (٤٤)

then I seized them, and how (terrible) was My punishment!

means, `how great was My vengeance against them and My punishment of them!'

In the Two **Sahihs** it is reported from Abu Musa that the Prophet said:

إِنَّ اللهَ لَيُمْلِي لِلظَّالِمِ حَتَّى إِذَا أَخَذَهُ لَمْ يُفْلِتْه

Allah lets the wrongdoer carry on until, when He seizes him, He will never let him go.

Then he recited:

وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَى وَهِىَ ظَـلِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ

Such is the punishment of your Lord when He seizes the towns while they are doing wrong. Verily, His punishment is painful (and) severe. (11:102)

Then Allah says:

فَكَأَيِّن مِّن قَرْيَةٍ أَهْلَكْنَاهَا ...

And many a township did We destroy,

... وَهِيَ ظَالِمَةٌ ...

while they were given wrongdoing,

meaning, they were rejecting their Messengers.

... فَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا ...

so that it lie in ruins,

Ad-Dahhak said,

"(Leveled to) their roofs,'' i.e., their houses and cities were destroyed.

... وَبِئْرٍ مُّعَطَّلَةٍ ...

and (many) a deserted well,

means, they draw no water from it, and no one comes to it, after it had been frequented often by crowds of people.

... وَقَصْرٍ مَّشِيدٍ ﴿٤٥﴾

and a castle **Mashid**!

Ikrimah said,

"This means whitened with plaster.''

Something similar was narrated from Ali bin Abi Talib, Mujahid, Ata', Sa`id bin Jubayr, Abu Al-Mulayh and Ad-Dahhak.

Others said that it means high and impenetrable fortresses.

All of these suggestions are close in meaning and do not contradict one another, for this sturdy construction and great height did not help their occupants or afford them any protection when the punishment of Allah came upon them, as He says:

أَيْنَمَا تَكُونُوا۟ يُدْرِككُّمُ ٱلْمَوْتُ وَلَوْ كُنتُمْ فِى بُرُوجٍ مُّشَيَّدَةٍ

"Wheresoever you may be, death will overtake you even if you are in **Buruj Mushayyadah**!'' (4:78)

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ ...

Have they not traveled through the land,

means, have they not traveled in the physical sense and also used their minds to ponder!

That is sufficient, as Ibn Abi Ad-Dunya said in his book At-Tafakkur wal-I`tibar,

"Some of the wise people said,

- `Give life to your heart with lessons,
- illuminate it with thought,
- kill it with asceticism,
- strengthen it with certain faith,
- remind it of its mortality,
- make it aware of the calamities of this world,
- warn it of the disasters that life may bring,
- show it how things may suddenly change with the passing of days,
- tell it the stories of the people of the past, and
- remind it what happened to those who came before.'''

Walk through their ruins, see what they did and what became of them, meaning, look at the punishments and divine wrath that struck the nations of the past who belied,

... فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا ...

and have they hearts wherewith to understand and ears wherewith to hear,

meaning, let them learn a lesson from that.

... فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِن تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ (٤٦)

Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.

means, the blind person is not the one whose eyes cannot see, but rather the one who has no insight. Even if the physical eyes are sound, they still cannot learn the lesson.

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَن يُخْلِفَ اللَّهُ وَعْدَهُ

22:47 And they ask you to hasten on the torment! And Allah fails not His promise.

وَإِنَّ يَوْماً عِندَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ

And verily a day with your Lord is as a thousand years of what you reckon.

وَكَأَيِّن مِّن قَرْيَةٍ أَمْلَيْتُ لَهَا وَهِيَ ظَـلِمَةٌ ثُمَّ أَخَذْتُهَا وَإِلَيَّ الْمَصِيرُ

22:48 And many a township did I give respite while it was given to wrongdoing. Then I seized it (with punishment). And to Me is the (final) return (of all).

The Disbelievers Demand for the Punishment

Allah tells His Prophet:

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ ...

And they ask you to hasten on the torment!

> meaning, these disbelievers who disbelieve in Allah and His Book and His Messenger and the Last Day.

This is like the **Ayat**:

> وَإِذْ قَالُواْ اللَّهُمَّ إِن كَانَ هَـذَا هُوَ الْحَقَّ مِنْ عِندِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَآءِ أَوِ ائْتِنَا بِعَذَابٍ أَلِيمٍ
>
> And (remember) when they said: "O Allah! If this is indeed the truth from You, then rain down stones on us from the sky or bring on us a painful torment.'' (8:32)
>
> وَقَالُواْ رَبَّنَا عَجِّل لَّنَا قِطَّنَا قَبْلَ يَوْمِ الْحِسَابِ
>
> They say: "Our Lord! Hasten to us **Qittana** (our punishment) before the Day of Reckoning!'' (38:16)

... وَلَن يُخْلِفَ اللَّهُ وَعْدَهُ ...

And Allah fails not His promise.

> means, His promise to bring about the Hour and wreak vengeance upon His enemies, and to honor His close friends.

... وَإِنَّ يَوْمًا عِندَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ (٤٧)

And verily a day with your Lord is as a thousand years of what you reckon.

> means, He does not hasten, for what is counted as a thousand years with His creation is as one day with Him, and He knows that He is able to

exact revenge and that He will not miss a thing, even if He delays and waits and postpones.

Hence He then says:

وَكَأَيِّن مِّن قَرْيَةٍ أَمْلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ أَخَذْتُهَا وَإِلَيَّ الْمَصِيرُ (٤٨)

And many a township did I give respite while it was given to wrongdoing. Then I seized it (with punishment). And to Me is the (final) return (of all).

Ibn Abi Hatim recorded from Abu Hurayrah that the Messenger of Allah said:

يَدْخُلُ فُقَرَاءُ الْمُسْلِمِينَ الْجَنَّةَ قَبْلَ الْأَغْنِيَاءِ بِنِصْفِ يَوْمٍ خَمْسِمِائَةِ عَام

The poor among the Muslims will enter Paradise half a day before the rich -- five hundred years.

This was recorded by At-Tirmidhi and An-Nasa'i from the **Hadith** of Ath-Thawri from Muhammad bin `Amr.

At-Tirmidhi said, "**Hasan Sahih**.''

Abu Dawud recorded at the end of Book of Al-Malahim in his **Sunan** from Sa`d bin Abi Waqqas that the Prophet said:

إِنِّي لَأَرْجُو أَنْ لَا تَعْجِزَ أُمَّتِي عِنْدَ رَبِّهَا أَنْ يُؤَخِّرَهُمْ نِصْفَ يَوْم

I hope that it will not be too much for my **Ummah** if Allah delays them for half a day.

It was said to Sa`d, "What does half a day mean?''

He said, "Five hundred years.''

قُلْ يأَيُّهَا النَّاسُ إِنَّمَآ أَنَاْ لَكُمْ نَذِيرٌ مُّبِينٌ

22:49 Say: "O mankind! I am (sent) to you only as a plain warner.''

فَالَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَـتِ لَهُمْ مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

22:50 So those who believe and do righteous good deeds, for them is forgiveness and Rizq Karim.

وَالَّذِينَ سَعَوْاْ فِى ءَايَـتِنَا مُعَـجِزِينَ أُوْلَـئِكَ أَصْحَـبُ الْجَحِيمِ

22:51 But those who strive against Our Ayat to frustrate them, they will be dwellers of the Hellfire.

The Recompense of the Righteous and the Unrighteous

Allah said to His Prophet, when the disbelievers asked him to hasten on the punishment for them:

قُلْ يَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا لَكُمْ نَذِيرٌ مُّبِينٌ (٤٩)

Say: "O mankind!

I am (sent) to you only as a plain warner.''

meaning, `Allah has sent me to you to warn you ahead of the terrible punishment, but I have nothing to do with your reckoning. Your case rests with Allah:

if He wills, He will hasten on the punishment for you; and if He wills, He will delay it for you. If He wills he will accept the repentance of those who repent to Him; and if He wills, He will send astray those who are decreed to be doomed. He is the One Who does whatsoever He wills and wants and chooses.

لاَ مُعَقِّبَ لِحُكْمِهِ وَهُوَ سَرِيعُ الْحِسَابِ

There is none to put back His judgement and He is swift at reckoning. (13:41)

... إِنَّمَا أَنَا لَكُمْ نَذِيرٌ مُّبِينٌ

فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ...

I am (sent) to you only as a plain warner. So those who believe and do righteous good deeds,

> means, whose hearts believe and whose actions confirm their faith.

... لَهُم مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ (٥٠)

for them is forgiveness and **Rizq Karim**.

> means, forgiveness for their previous bad deeds, and a great reward in return for a few good deeds.

Muhammad bin Ka`b Al-Qurazi said,

> "When you hear Allah's saying: وَرِزْقٌ كَرِيمٌ (**Rizq Karim**) this means Paradise.''

وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعَاجِزِينَ ...

But those who strive against Our **Ayat** to frustrate them,

Mujahid said,

> "To discourage people from following the Prophet.''
>
> This was also the view of Abdullah bin Az-Zubayr, "to discourage.''

Ibn Abbas said,

> "To frustrate them means to resist the believers stubbornly.''

... أُوْلَئِكَ أَصْحَابُ الْجَحِيمِ (٥١)

they will be dwellers of the Hellfire.

> This refers to the agonizingly hot Fire with its severe punishment, may Allah save us from it.

Allah says:

الَّذِينَ كَفَرُواْ وَصَدُّواْ عَن سَبِيلِ اللَّهِ زِدْنَـهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُواْ يُفْسِدُونَ

Those who disbelieved and hinder (men) from the path of Allah, for them We will add torment to the torment because they used to spread corruption. (16:88)

وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ وَلاَ نَبِىٍّ إِلاَّ إِذَا تَمَنَّى أَلْقَى الشَّيْطَـنُ فِى أُمْنِيَّتِهِ

22:52 Never did We send a Messenger or a Prophet before you but when he did recite (the revelation or narrated or spoke), Shaytan threw (some falsehood) in his recitation (of the revelation).

فَيَنسَخُ اللَّهُ مَا يُلْقِى الشَّيْطَـنُ ثُمَّ يُحْكِمُ اللَّهُ ءايَـتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

But Yansakh Allah that which Shaytan throws in. Then Allah establishes His revelations. And Allah is All-Knower, All-Wise:

لِّيَجْعَلَ مَا يُلْقِى الشَّيْطَـنُ فِتْنَةً لِّلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ وَالْقَاسِيَةِ قُلُوبُهُمْ

22:53 That He (Allah) may make what is thrown in by Shaytan a trial for those in whose hearts is a disease and whose hearts are hardened.

وَإِنَّ الظَّـلِمِينَ لَفِى شِقَاقٍ بَعِيدٍ

And certainly, the wrongdoers are in an opposition far-off (from the truth).

وَلِيَعْلَمَ الَّذِينَ أُوتُوا۟ الْعِلْمَ أَنَّهُ الْحَقُّ مِن رَّبِّكَ فَيُؤْمِنُوا۟ بِهِ فَتُخْبِتَ لَهُ قُلُوبُهُمْ

22:54 And that those who have been given knowledge may know that it (this Qur'an) is the truth from your Lord, so that they may believe therein, and their hearts may submit to it with humility.

وَإِنَّ اللَّهَ لَهَادِ الَّذِينَ ءامَنُوا۟ إِلَى صِرٰطٍ مُّسْتَقِيمٍ

And verily, Allah is the Guide of those who believe, to the straight path.

How the Shaytan threw some Falsehood into the Words of the Messengers, and how Allah abolished that

Allah says:

وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ (٥٢)

Never did We send a Messenger or a Prophet before you but when he did recite (the revelation or narrated or spoke), **Shaytan** threw (some falsehood) in his recitation (of the revelation).

But **Yansakh** Allah that which **Shaytan** throws in. Then Allah establishes His revelations. And Allah is All-Knower, All-Wise:

At this point many of the scholars of **Tafsir** mentioned the story of the **Gharaniq** and how many of those who had migrated to Ethiopia came back when they thought that the idolators of the Quraysh had become Muslims, but these reports all come through **Mursal** chains of narration and I do not think that any of them may be regarded as **Sahih**. And Allah knows best.

Al-Bukhari narrated that Ibn Abbas said, فِي أُمْنِيَّتِهِ (in his recitation (of the revelation),

> "When he spoke, the **Shaytan** threw (some falsehood) into his speech, but Allah abolished that which the **Shaytan** threw in.''

... ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ ...

Then Allah establishes His revelations.

Ali bin Abi Talhah reported that Ibn Abbas said, إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ (when he did recite (the revelation), **Shaytan** threw (some falsehood) in it).

> "When he spoke, the **Shaytan** threw (some falsehood) into his speech.''

Mujahid said: إِذَا تَمَنَّى (when he did recite),

"When he spoke.''

> It was said that it refers to his recitation, whereas, إِلاَّ أَمَانِىَّ (but they trust upon **Amani**),
>
> means they speak but they do not write.

Al-Baghawi and the majority of the scholars of **Tafsir** said: تَمَنَّى (he did recite),

> "Reciting the Book of Allah.''

أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ (**Shaytan** threw (some falsehood) in it),

> "In his recitation.''

Ad-Dahhak said: إِذَا تَمَنَّى (when he did recite),

> "When he recited.''

Ibn Jarir said,

> "This comment is more akin to interpretation.''

... فَيَنسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ...

But **Yansakh** Allah that which **Shaytan** throws in.

> The meaning of the word **Naskh** in Arabic is to remove or lift away.

Ali bin Abi Talhah reported that Ibn Abbas said,

> "This means, Allah cancels out that which the **Shaytan** throws in.''

... وَاللَّهُ عَلِيمٌ ...

And Allah is All-Knower,

> means, He knows all matters and events that will happen, and nothing whatsoever is hidden from Him.

... حَكِيمٌ (٥٢)

All-Wise.

> means, in His decree, creation and command, He has perfect wisdom and absolute proof, hence He says:

لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِّلَّذِينَ فِي قُلُوبِهِم مَّرَضٌ ...

That He (Allah) may make what is thrown in by **Shaytan** a trial for those in whose hearts is a disease,

> meaning, doubt, **Shirk**, disbelief and hypocrisy.

Ibn Jurayj said:

... لِّلَّذِينَ فِي قُلُوبِهِم مَّرَضٌ ...

> those in whose hearts is a disease,
>
> > "The hypocrites, and

... وَالْقَاسِيَةِ قُلُوبُهُمْ ...

> and whose hearts are hardened.
>
> > means the idolators.''

... وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ (٥٣)

And certainly, the wrongdoers are in an opposition far-off.

> means, far away in misguidance, resistance and stubbornness, i.e., far from the truth and the correct way.

وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِن رَّبِّكَ فَيُؤْمِنُوا بِهِ ...

And that those who have been given knowledge may know that it is the truth from your Lord, so that they may believe therein,

> means, `so that those who have been given beneficial knowledge with which they may differentiate between truth and falsehood, those who believe in Allah and His Messenger, may know that what We have revealed to you is the truth from your Lord, Who has revealed it by His knowledge and under His protection, and He will guard it from being mixed with anything else.' Indeed, it is the Wise Book which,
>
> لاَّ يَأْتِيهِ الْبَـطِلُ مِن بَيْنِ يَدَيْهِ وَلاَ مِنْ خَلْفِهِ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ
>
> Falsehood cannot come to it from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise (Allah). (41:42)
>
> فَيُؤْمِنُوا بِهِ (so that they may believe therein),
>
> means, that they may believe that it is true and act upon it.

... فَتُخْبِتَ لَهُ قُلُوبُهُمْ ...

and their hearts may submit to it with humility.

> means, that their hearts may humble themselves and accept it.

... وَإِنَّ اللَّهَ لَهَادِ الَّذِينَ آمَنُوا إِلَى صِرَاطٍ مُّسْتَقِيمٍ (٥٤)

And verily, Allah is the Guide of those who believe, to the straight path.

means, in this world and in the Hereafter. In this world, He guides them to the truth and helps them to follow it and to resist and avoid falsehood; in the Hereafter, He will guide them to the straight path which leads to the degrees of Paradise, and He will save them from the painful torment and the dismal levels of Hell.

وَلاَ يَزَالُ الَّذِينَ كَفَرُواْ فِى مِرْيَةٍ مِّنْهُ حَتَّى تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ عَذَابُ يَوْمٍ عَقِيمٍ

22:55 And those who disbelieved, will not cease to be in doubt about it until the Hour comes suddenly upon them, or there comes to them the torment of Yawm `Aqim.

الْمُلْكُ يَوْمَئِذٍ لِّلَّهِ يَحْكُمُ بَيْنَهُمْ

22:56 The sovereignty on that Day will be that of Allah. He will judge between them.

فَالَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَـتِ فِى جَنَّـتِ النَّعِيمِ

So those who believed and did righteous good deeds will be in Gardens of Delight.

وَالَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِـَايـتِنَا فَأُوْلَـئِكَ لَهُمْ عَذَابٌ مُّهِينٌ

22:57 And those who disbelieved and denied Our Ayat, for them will be a humiliating torment (in Hell).

The Disbelievers will remain in Doubt and Confusion

Allah tells:

وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مِرْيَةٍ مِّنْهُ ...

And those who disbelieved, will not cease to be in doubt about it,

Allah tells us that the disbelievers will remain in doubt concerning this Qur'an.

This was the view of Ibn Jurayj and was the view favored by Ibn Jarir.

... حَتَّى تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً ...

until the Hour comes suddenly upon them,

Mujahid said:

"By surprise.''

Qatadah said: **بَغْتَةً** (suddenly),

means, the command of Allah will catch the people unaware. Allah never seizes a people except when they are intoxicated with pride, enjoying a life of luxury, and they think that the punishment will never come upon them, but Allah does not punish anyone except the evildoers.

... أَوْ يَأْتِيَهُمْ عَذَابُ يَوْمٍ عَقِيمٍ (٥٥)

or there comes to them the torment of **Yawm `Aqim**.

Mujahid said,

"Ubay bin Ka`b said: `**Yawm `Aqim** means the day of Badr.'''

Ikrimah and Mujahid said:

"**Yawm `Aqim** means the Day of Resurrection, following which there will be no night.''

This was also the view of Ad-Dahhak and Al-Hasan Al-Basri.

Allah says:

الْمُلْكُ يَوْمَئِذٍ لِّلَّهِ يَحْكُمُ بَيْنَهُمْ ...

The sovereignty on that Day will be that of Allah. He will judge between them.

This is like the **Ayat**:

مَـلِكِ يَوْمِ الدِّينِ

The Only Owner of the Day of Recompense. (1:4)

الْمُلْكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَـنِ وَكَانَ يَوْماً عَلَى الْكَـفِرِينَ عَسِيراً

The sovereignty on that Day will be the true (sovereignty), belonging to the Most Gracious (Allah), and it will be a hard Day for the disbelievers. (25:26)

... فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ...

So those who believed and did righteous good deeds,

means, their hearts believed in Allah and His Messenger, and they acted in accordance with what they knew; their words and deeds were in harmony.

... فِي جَنَّاتِ النَّعِيمِ (٥٦)

in Gardens of Delight.

means, they will enjoy eternal bliss which will never end or fade away.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا ...

And those who disbelieved and denied Our **Ayat**,

means, their hearts rejected and denied the truth; they disbelieved in it and resisted the Messengers and were too proud to follow them.

... فَأُوْلَـئِكَ لَهُمْ عَذَابٌ مُّهِينٌ (٥٧)

for them will be a humiliating torment.

means, in recompense for arrogantly turning away from the truth.

إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِى سَيَدْخُلُونَ جَهَنَّمَ دَخِرِينَ

Verily, those who scorn My worship they will surely enter Hell in humiliation! (40:60)

وَالَّذِينَ هَاجَرُواْ فِى سَبِيلِ اللَّهِ ثُمَّ قُتِلُواْ أَوْ مَاتُواْ لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقاً حَسَناً

22:58 Those who emigrated in the cause of Allah and after that were killed or died, surely, Allah will provide a good provision for them.

وَإِنَّ اللَّهَ لَهُوَ خَيْرُ الرَزِقِينَ

And verily, it is Allah Who indeed is the Best of those who make provision.

لَيُدْخِلَنَّهُمْ مُّدْخَلاً يَرْضَوْنَهُ وَإِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ

22:59 Truly, He will make them enter an entrance with which they shall be well-pleased, and verily, Allah indeed is All-Knowing, Most Forbearing.

ذلِكَ

22:60 That is so.

وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِ ثُمَّ بُغِىَ عَلَيْهِ لَيَنصُرَنَّهُ اللَّهُ

And whoever has retaliated with the like of that which he was made to suffer, and then has again been wronged, Allah will surely help him.

إِنَّ اللَّهَ لَعَفُوٌّ غَفُورٌ

Verily, Allah indeed is Oft-Pardoning, Oft-Forgiving.

The Great Reward for Those Who migrate in the Cause of Allah

Allah says:

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا ...

Those who emigrated in the cause of Allah and after that were killed or died,

Allah tells us that those who migrate for the sake of Allah, seeking to earn His pleasure and that which is with Him, leaving behind their homelands, families and friends, leaving their countries for the sake of Allah and His Messenger to support His religion, then they are killed, i.e., in **Jihad**, or they die, i.e., they pass away without being involved in fighting, they will have earned an immense reward.

As Allah says:

وَمَن يَخْرُجْ مِن بَيْتِهِ مُهَـجِراً إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ

And whosoever leaves his home as an emigrant unto Allah and His Messenger, and death overtakes him, his reward is then surely incumbent upon Allah. (4:100)

... لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا ...

surely, Allah will provide a good provision for them.

means, He will reward them from His bounty and provision in Paradise with that which will bring them joy.

... وَإِنَّ اللَّهَ لَهُوَ خَيْرُ الرَّازِقِينَ (٥٨)

لَيُدْخِلَنَّهُم مُّدْخَلًا يَرْضَوْنَهُ ...

And verily, it is Allah Who indeed is the Best of those who make provision. Truly, He will make them enter an entrance with which they shall be well-pleased,

This means Paradise, as Allah says elsewhere:

فَأَمَّآ إِن كَانَ مِنَ الْمُقَرَّبِينَ

فَرَوْحٌ وَرَيْحَانٌ وَجَنَّـتُ نَعِيمٍ

Then, if he be of those brought near (to Allah), rest and provision, and a Garden of Delights. (56:88-89)

Allah tells us that He will grant him rest and provision and a Garden of Delights, as He tells us here: لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا (surely, Allah will provide a good provision for them).

Then He says:

لَيُدْخِلَنَّهُم مُّدْخَلًا يَرْضَوْنَهُ وَإِنَّ اللَّهَ لَعَلِيمٌ ...

Truly, He will make them enter an entrance with which they shall be well-pleased, and verily, Allah indeed is All-Knowing,

meaning, He is All-Knowing about those who migrate and strive in **Jihad** for His sake and who deserve that (reward).

... حَلِيمٌ (٥٩)

Most Forbearing,

means, He forgives and overlooks their sins, and He accepts as expiation for their sins, their migration (**Hijrah**) and their putting their trust in Him. Concerning those who are killed for the sake of Allah, whether they are **Muhajirs** (migrants) or otherwise, they are alive with their Lord and are being provided for, as Allah says:

وَلاَ تَحْسَبَنَّ الَّذِينَ قُتِلُواْ فِى سَبِيلِ اللَّهِ أَمْوَتاً بَلْ أَحْيَاءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ

Think not of those as dead who are killed in the way of Allah. Nay, they are alive, with their Lord, and they have provision. (3:169)

There are many **Hadiths** on this topic, as stated previously. With regard to those who die for the sake of Allah, whether they are emigrants or not.

This **Ayah** and the **Sahih Hadiths** guarantee that they will be well provided for and that Allah will show them kindness.

Ibn Abi Hatim recorded that Shurahbil bin As-Simt said:

> "We spent a long time besieging a stronghold in the land of the Romans. Salman Al-Farisi, may Allah be pleased with him, passed by me and said, `I heard the Messenger of Allah say:
>
> مَنْ مَاتَ مُرَابِطًا أَجْرَى اللهُ عَلَيْهِ مِثْلَ ذَلِكَ الْأَجْرِ، وَأَجْرَى عَلَيْهِ الرِّزْقَ، وَأَمِنَ مِنَ الْفَتَّانِينَ، وَاقْرَؤُوا إِنْ شِئْتُمْ:
>
> Whoever dies guarding the borders of Islam, Allah will give him a reward like that reward (of martyr) and will provide for him and keep him safe from trials.
>
> Recite, if you wish:
>
> وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا وَإِنَّ اللَّهَ لَهُوَ خَيْرُ الرَّازِقِينَ
>
> لَيُدْخِلَنَّهُم مُّدْخَلًا يَرْضَوْنَهُ وَإِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ
>
> Those who emigrated in the cause of Allah and after that were killed or died, surely, Allah will provide a good provision for them. And verily, it is Allah Who indeed is the Best of those who make provision.
>
> Truly, He will make them enter an entrance with which they shall be well-pleased, and verily, Allah indeed is All-Knowing, Most Forbearing.''

He also recorded that;

> Abdur-Rahman bin Jahdam Al-Khawlani was with Fadalah bin Ubayd when they accompanied with two funerals, at (an island of) sea one of whom had been struck by a catapult, and the other had

passed away. Fadalah bin Ubayd sat by the grave of the man who had passed away and someone said to him, "Are you neglecting the martyr and not sitting by his grave!''

He said, "I would not mind which of these two graves Allah would resurrect me from, for Allah says:

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا ...

Those who emigrated in the cause of Allah and after that were killed or died, surely, Allah will provide a good provision for them.''

And he recited these two **Ayat**, then said,

"What should I seek, O you servant, if I were to enter an entrance to His pleasure, and be provided good provisions By Allah, I would not mind which of these two graves Allah would resurrect me from.''

ذَلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِ ...

That is so.

And whoever has retaliated with the like of that which he was made to suffer....

Muqatil bin Hayan and Ibn Jurayj mentioned that this was revealed about a skirmish in which the Companions encountered some of the idolators. The Muslims urged them not to fight during the Sacred Months, but the idolators insisted on fighting and initiated the aggression. So the Muslims fought them and Allah granted them victory.

... ثُمَّ بُغِيَ عَلَيْهِ لَيَنصُرَنَّهُ اللَّهُ ...

and then has again been wronged, Allah will surely help him.

... إِنَّ اللَّهَ لَعَفُوٌّ غَفُورٌ (٦٠)

Verily, Allah indeed is Oft-Pardoning, Oft-Forgiving.

ذلِكَ بِأَنَّ اللَّهَ يُولِجُ الَّيْلَ فِى النَّهَارِ وَيُولِجُ النَّهَارَ فِى الَّيْلِ وَأَنَّ اللَّهَ سَمِيعٌ بَصِيرٌ

22:61 That is because Allah merges the night into the day, and He merges the day into the night. And verily, Allah is All-Hearer, All-Seer.

ذلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ هُوَ الْبَـطِلُ

22:62 That is because Allah -- He is the Truth, and what they invoke besides Him, it is false.

وَأَنَّ اللَّهَ هُوَ الْعَلِىُّ الْكَبِيرُ

And verily, Allah -- He is the Most High, the Most Great.

The Creator and Controller of this World is Allah

Allah tells:

ذَلِكَ بِأَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ ...

That is because Allah merges the night into the day, and He merges the day into the night.

Allah tells us that He is the Creator Who directs the affairs of His creation as He wills.

He tells us:

قُلِ اللَّهُمَّ مَـلِكَ الْمُلْكِ تُؤْتِى الْمُلْكَ مَن تَشَآءُ وَتَنزِعُ الْمُلْكَ مِمَّن تَشَآءُ وَتُعِزُّ مَن تَشَآءُ وَتُذِلُّ مَن تَشَآءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ

تُولِجُ اللَّيْلَ فِى النَّهَارِ وَتُولِجُ النَّهَارَ فِى اللَّيْلِ وَتُخْرِجُ الْحَىَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَىِّ وَتَرْزُقُ مَن تَشَآءُ بِغَيْرِ حِسَابٍ

Say: "O Allah! Possessor of the power, You give power to whom You will, and You take power from whom You will, and You endue with honor whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are able to do all things.

You make the night to enter into the day, and You make the day to enter into the night, You bring the living out of the dead, and You bring the dead out of the living. And You give wealth and sustenance to whom You will, without limit. (3:26-27)

The meaning of "merging'' the night into the day and the day into the night is that the one encroaches upon the other, and vice versa. Sometimes the night is long and the day is short, as in winter, and sometimes the day is long and the night is short, as in summer.

... وَأَنَّ اللَّهَ سَمِيعٌ بَصِيرٌ (٦١)

And verily, Allah is All-Hearer, All-Seer.

He hears what His servants say, and He sees them, nothing about them or their movement is hidden from Him whatsoever.

When Allah tells us that He is controlling the affairs of all that exists, and that He judges, and there is none to reverse His judgement, He says:

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ ...

That is because Allah -- He is the Truth,

meaning, the true God, besides Whom no one deserves worship. He is the Possessor of the greatest sovereignty; whatever He wills happens and whatever He does not will does not happen. Everything is in need of Him and submits to Him.

... وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ هُوَ الْبَاطِلُ ...

and what they invoke besides Him, it is false.

meaning, the idols and false gods. Everything that is worshipped instead of Him -- may He be exalted -- is false, because it can neither bring benefit nor cause harm.

... وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ (٦٢)

And verily, Allah -- He is the Most High, the Most Great.

This is like the **Ayat**:

وَهُوَ الْعَلِىُّ الْعَظِيمُ

and He is the Most High, the Most Great. (42:4)

الْكَبِيرُ الْمُتَعَالِ

the Most Great, the Most High. (13:9)

Everything is subject to His might and power; there is no God except Him and no Lord besides Him, because He is the Almighty and there is none mightier than He, the Most High and there is none higher than He, the Most Great and there is none greater than He. Exalted, sanctified, and glorified be He far above all that the evildoers say.

أَلَمْ تَرَ أَنَّ اللَّهَ أَنزَلَ مِنَ السَّمَآءِ مَآءً فَتُصْبِحُ الأٌّرْضُ مُخْضَرَّةً

22:63 See you not that Allah sends down water from the sky, and then the earth becomes green!

إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ

Verily, Allah is the Most Kind and Courteous, Well-Acquainted with all things.

لَّهُ مَا فِى السَّمَـوَتِ وَمَا فِى الاٌّرْضِ

22:64 To Him belongs all that is in the heavens and all that is on the earth.

وَإِنَّ اللَّهَ لَهُوَ الْغَنِىُّ الْحَمِيدُ

And verily, Allah -- He is Rich, Worthy of all praise.

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُم مَّا فِى الاٌّرْضِ وَالْفُلْكَ تَجْرِى فِى الْبَحْرِ بِأَمْرِهِ

22:65 See you not that Allah has subjected to you all that is on the earth, and the ships that sail through the sea by His command!

وَيُمْسِكُ السَّمَآءَ أَن تَقَعَ عَلَى الاٌّرْضِ إِلاَّ بِإِذْنِهِ

He withholds the heaven from falling on the earth except by His leave.

إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَّحِيمٌ

Verily, Allah is for mankind, full of kindness, Most Merciful.

وَهُوَ الَّذِى أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ

22:66 It is He, Who gave you life, and then will cause you to die, and will again give you life.

إِنَّ الإِنْسَـنَ لَكَفُورٌ

Verily, man is indeed Kafurun.

Signs of the Power of Allah

Allah tells:

أَلَمْ تَرَ أَنَّ اللَّهَ أَنزَلَ مِنَ السَّمَاء مَاء ...

See you not that Allah sends down water from the sky,

> This is a further sign of His might and power; that he sends the winds to drive the clouds which deliver rain to the barren land where nothing grows, land which is dry, dusty and desiccated.
>
> فَإِذَآ أَنزَلْنَا عَلَيْهَا الْمَآءَ اهْتَزَّتْ وَرَبَتْ
>
> but when We send down water on it, it is stirred (to life), and it swells. (22:5)

... فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً ...

and then the earth becomes green,

> This indicates the sequence of events and how everything follows on according to its nature.
>
> This is like the **Ayah**:
>
> ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً
>
> Then We made the **Nutfah** into a clot, then We made the clot into a little lump of flesh. (23:14)
>
> It was recorded in the Two **Sahihs** that between each stage there are forty days.

Allah's saying, فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً (and then the earth becomes green),

> means, it becomes green after being dry and lifeless.
>
> It was reported from some of the people of Al-Hijaz that the land turns green after rainfall.
>
> And Allah knows best.

... إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ (٦٣)

Verily, Allah is the Most Kind and Courteous, Well-Acquainted with all things.

> He knows what seeds are in the various regions of the earth, no matter how small they are. Nothing whatsoever is hidden from Him. Each of

those seeds receives its share of water and begins to grow, as Luqman said:

يبُنَىَّ إِنَّهَآ إِن تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ فِى صَخْرَةٍ أَوْ فِى السَّمَـوَتِ أَوْ فِى الاٌّرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ

"O my son!

If it be equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allah will bring it forth. Verily, Allah is Subtle, Well-Aware. (31:16)

And Allah says:

أَلاَّ يَسْجُدُواْ للَّهِ الَّذِى يُخْرِجُ الْخَبْءَ فِى السَّمَـوَتِ وَالاٌّرْضِ

...so they do not worship Allah, Who brings to light what is hidden in the heavens and the earth. (27:25)

وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلاَّ يَعْلَمُهَا وَلاَ حَبَّةٍ فِى ظُلُمَـتِ الاٌّرْضِ وَلاَ رَطْبٍ وَلاَ يَابِسٍ إِلاَّ فِى كِتَـبٍ مُّبِينٍ

not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record. (6:59)

وَمَا يَعْزُبُ عَن رَّبِّكَ مِن مِّثْقَالِ ذَرَّةٍ فِي الاٌّرْضِ وَلاَ فِى السَّمَآءِ وَلاَ أَصْغَرَ مِن ذَلِكَ وَلا أَكْبَرَ إِلاَّ فِى كِتَابٍ مُّبِينٍ

And nothing is hidden from your Lord, the weight of a speck of dust on the earth or in the heaven. Not what is less than that or what is greater than that but it is (written) in a Clear Record. (10:61)

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ...

To Him belongs all that is in the heavens and all that is on the earth.

He owns all things, and He has no need of anything besides Himself, everything is in need of Him and in a state of submission to Him.

... وَإِنَّ اللَّهَ لَهُوَ الْغَنِيُّ الْحَمِيدُ (٦٤)

And verily, Allah -- He is Rich, Worthy of all praise.

And Allah says:

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُم مَّا فِي الْأَرْضِ ...

See you not that Allah has subjected to you all that is on the earth,

animals, inanimate things, crops and fruits.

This is like the **Ayah**:

وَسَخَّرَ لَكُمْ مَّا فِى السَّمَـوَتِ وَمَا فِى الاٌّرْضِ جَمِيعاً مِّنْهُ

And has subjected to you all that is in the heavens and all that is in the earth. (45:13)

meaning that all of this is a blessing and out of His kindness.

... وَالْفُلْكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ ...

and the ships that sail through the sea by His command,

That is because He subjugates it to them and makes it easy for them. In the raging sea with its tempestuous waves, the ships sail gently with their passengers and carry them wherever they want to go for trading and other purposes from one land to another, so that they bring goods from here to there, or vice versa, whatever people want or need.

... وَيُمْسِكُ السَّمَاء أَن تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ ...

He withholds the heaven from falling on the earth except by His leave.

If He willed, He could give the sky permission to fall on the earth, and whoever is in it would be killed, but by His kindness, mercy and power, He

withholds the heaven from falling on the earth, except by His leave. He says:

... إِنَّ اللَّهَ بِالنَّاسِ لَرَؤُوفٌ رَّحِيمٌ (٦٥)

Verily, Allah is for mankind, full of kindness, Most Merciful.

meaning, even though they do wrong.

As Allah says elsewhere:

وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِّلنَّاسِ عَلَى ظُلْمِهِمْ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ

But verily, your Lord is full of forgiveness for mankind in spite of their wrongdoing. And verily, your Lord is severe in punishment. (13:6)

وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ إِنَّ الْإِنسَانَ لَكَفُورٌ (٦٦)

It is He, Who gave you life, and then will cause you to die, and will again give you life. Verily, man is indeed **Kafurun**.

This is like the **Ayat**:

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنتُمْ أَمْوَتًا فَأَحْيَـكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ

How can you disbelieve in Allah Seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life and then unto Him you will return. (2:28)

قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَى يَوْمِ الْقِيَـمَةِ لاَ رَيْبَ فِيهِ

Say: "Allah gives you life, then causes you to die, then He will assemble you on the Day of Resurrection about which there is no doubt.'' (45:26)

قَالُواْ رَبَّنَآ أَمَتَّنَا اثْنَتَيْنِ وَأَحْيَيْتَنَا اثْنَتَيْنِ

They will say: "Our Lord! You have made us to die twice, and You have given us life twice!'' (40:11)

So how can you set up rivals to Allah and worship others besides Him when He is the One Who is independent in His powers of creation, provision and control of the existence!

وَهُوَ الَّذِي أَحْيَاكُمْ ...

It is He, Who gave you life,

means, He gave you life after you were nothing, and brought you into existence.

... ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ...

and then will cause you to die, and will again give you life.

means, on the Day of Resurrection.

... إِنَّ الْإِنسَانَ لَكَفُورٌ (٦٦)

Verily, man is indeed **Kafurun**.

meaning, denying.

لِّكُلِّ أُمَّةٍ جَعَلْنَا مَنسَكاً هُمْ نَاسِكُوهُ فَلاَ يُنَـزِعُنَّكَ فِى الاٌّمْرِ وَادْعُ إِلَى رَبِّكَ

22:67 For every nation We have made Mansak which they must follow; so let them not dispute with you on the matter, but invite them to your Lord.

إِنَّكَ لَعَلَى هُدًى مُّسْتَقِيمٍ

Verily, you indeed are on the straight guidance.

وَإِن جَـدَلُوكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ

22:68 And if they argue with you, say: "Allah knows best of what you do.''

اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَـمَةِ فِيمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ

22:69 "Allah will judge between you on the Day of Resurrection about that wherein you used to differ.''

Every Nation has its Religious Ceremonies

Allah tells:

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنسَكًا هُمْ نَاسِكُوهُ فَلَا يُنَازِعُنَّكَ فِي الْأَمْرِ ...

For every nation We have made **Mansak** which they must follow; so let them not dispute with you on the matter,

Allah tells us that He has made **Mansak** for every nation.

Ibn Jarir said,

"This means that there are **Mansak** for every Prophet's nation.''

He said,

"The origin of the word **Mansik** in Arabic means the place to which a person returns repeatedly, for good or evil purposes. So the **Manasik** (rites) of **Hajj** are so called because the people return to them and adhere to them.''

- If the phrase "For every nation We have ordained religious ceremonies'' means that every Prophet's nation has its religious ceremonies as ordained by Allah, then the phrase "So let them (the pagans) not dispute with you on the matter'' refers to the idolators.

- If the phrase "For every nation We have ordained religious ceremonies'' means that it is the matter of **Qadar** (divine decree), as in the **Ayah**, **وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيهَا** (For each nation there is a direction to which they face). (2:148)

Allah says here: **هُمْ نَاسِكُوهُ** (which they **Nasikuh**) meaning, which they must act upon. The pronoun here refers back to those who have these religious ceremonies and ways, i.e., they do this by the will and decree of Allah, so do not let their dispute with you over that divert you from following the truth.

Allah says:

... وَادْعُ إِلَى رَبِّكَ إِنَّكَ لَعَلَى هُدًى مُّسْتَقِيمٍ (٦٧)

but invite them to your Lord. Verily, you indeed are on the straight guidance.

i.e., a clear and straight path which will lead you to the desired end.

This is like the **Ayah**:

وَلاَ يَصُدُّنَّكَ عَنْ ءَايَـتِ اللَّهِ بَعْدَ إِذْ أُنزِلَتْ إِلَيْكَ وَادْعُ إِلَى رَبِّكَ

And let them not turn you away from the **Ayat** of Allah after they have been sent down to you: and invite to your Lord. (28:87)

وَإِن جَادَلُوكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ (٦٨)

And if they argue with you, say: "Allah knows best what you do.''

This is like the **Ayah**:

وَإِن كَذَّبُوكَ فَقُل لِّى عَمَلِى وَلَكُمْ عَمَلُكُمْ أَنتُمْ بَرِيئُونَ مِمَّآ أَعْمَلُ
وَأَنَاْ بَرِىءٌ مِّمَّا تَعْمَلُونَ

And if they belie you, say: "For me are my deeds and for you are your deeds! You are innocent of

what I do, and I am innocent of what you do!'' (10:41)

... اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ

Allah knows best of what you do.

This is a stern warning and definite threat, as in the **Ayah**:

هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ كَفَى بِهِ شَهِيداً بَيْنِى وَبَيْنَكُمْ

He knows best of what you say among yourselves concerning it! Sufficient is He as a witness between me and you! (46: 8)

Allah says here:

اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ فِيمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ (٦٩)

Allah will judge between you on the Day of Resurrection about that wherein you used to differ.

This is like the **Ayah**:

فَلِذَلِكَ فَادْعُ وَاسْتَقِمْ كَمَآ أُمِرْتَ وَلاَ تَتَّبِعْ أَهْوَآءَهُمْ وَقُلْ ءَامَنتُ بِمَآ أَنزَلَ اللَّهُ مِن كِتَـبٍ

So unto this then invite, and stand firm as you are commanded, and follow not their desires but say: "I believe in whatsoever Allah has sent down of the Book.'' (42:15)

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِى السَّمَآءِ وَالاٌّرْضِ إِنَّ ذلِكَ فِى كِتَـبٍ إِنَّ ذلِكَ عَلَى اللَّهِ يَسِيرٌ

22:70 Know you not that Allah knows all that is in the heaven and on the earth! Verily, it is (all) in the Book. Verily, that is easy for Allah.

Allah tells us how perfect is His knowledge of His creation, and that He encompasses all that is in the heavens and on earth

Allah says:

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاء وَالْأَرْضِ ...

Know you not that Allah knows all that is in the heaven and on the earth!

Not even the weight of a speck of dust, or less than that or greater escapes His knowledge in the heavens or in the earth. He knows all things even before they happen, and He has written that in His Book, **Al-Lawh Al-Mahfuz**, as was reported in **Sahih** Muslim from Abdullah bin `Amr, who said,

"The Messenger of Allah said:

إِنَّ اللهَ قَدَّرَ مَقَادِيرَ الْخَلَائِقِ قَبْلَ خَلْقِ السَّموَاتِ وَالْأَرْضِ بِخَمْسِينَ أَلْفَ سَنَةٍ، وكَانَ عَرْشُهُ عَلَى الْمَاء

Allah issued His decrees concerning the measurement and due proportion of the creatures fifty thousand years before He created the heavens and the earth, and His Throne was over the water.

In the **Sunan**, it was reported from a group of the Companions that the Messenger of Allah said:

أَوَّلُ مَا خَلَقَ اللهُ الْقَلَمُ، قَالَ لَهُ: اكْتُبْ،

قَالَ: وَ مَا أَكْتُبُ؟

قَالَ: اكْتُبْ مَا هُوَ كَائِنٌ،

فَجَرَى الْقَلَمُ بِمَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَة

The first thing that Allah created was the Pen. He said to it, "Write!''

It said, "What should I write?''

He said, "Write what will happen,''

so the Pen wrote everything that will happen until the Day of Resurrection.

Allah says:

... إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ (٧٠)

Verily, it is (all) in the Book. Verily, that is easy for Allah.

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَـناً وَمَا لَيْسَ لَهُمْ بِهِ عِلْمٌ

22:71 And they worship besides Allah others for which He has sent down no authority, and of which they have no knowledge;

وَمَا لِلظَّـلِمِينَ مِن نَّصِيرٍ

and for the wrongdoers there is no helper.

وَإِذَا تُتْلَى عَلَيْهِمْ ءَايَـتُنَا بَيِّنَـتٍ تَعْرِفُ فِى وُجُوهِ الَّذِينَ كَفَرُواْ الْمُنْكَرَ يَكَـدُونَ يَسْطُونَ بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ ءَايَـتُنَا

22:72 And when Our clear Ayat are recited to them, you will notice a denial on the faces of the disbelievers! They are nearly ready to attack with violence those who recite Our Ayat to them.

قُلْ أَفَأُنَبِّئُكُم بِشَرٍّ مِّن ذلِكُمُ النَّارُ وَعَدَهَا اللَّهُ الَّذِينَ كَفَرُواْ وَبِئْسَ الْمَصِيرُ

Say: "Shall I tell you of something worse than that! The Fire which Allah has promised to those who disbelieved, and worst indeed is that destination!''

The Idolators' worship of others besides Allah and Their vehement rejection of the Ayat of Allah

Allah says:

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا...

And they worship besides Allah others for which He has sent down no authority,

Allah tells us that the idolators, in their ignorance and disbelief, worship besides Allah others which He has sent down no authority for, i.e., no proof or evidence for such behavior.

This is like the **Ayah**:

وَمَن يَدْعُ مَعَ اللَّهِ إِلَـهَا ءَاخَرَ لاَ بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِندَ رَبِّهِ إِنَّهُ لاَ يُفْلِحُ الْكَـفِرُونَ

And whoever calls upon, besides Allah, any other god, of whom he has no proof; then his reckoning is only with his Lord. Surely, the disbelievers will not be successful. (23:117)

So Allah says here:

... مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَمَا لَيْسَ لَهُم بِهِ عِلْمٌ ...

for which He has sent down no authority, and of which they have no knowledge;

meaning, they have no knowledge in the subject that they fabricate lies about; it is only something which was handed down to them from their fathers and ancestors, with no evidence or proof, and its origins lie in that which the **Shaytan** beautified for them and made attractive to them.

Allah warned them:

... وَمَا لِلظَّالِمِينَ مِن نَّصِيرٍ ﴿٧١﴾

and for the wrongdoers there is no helper.

meaning, no one to help them against Allah when He sends His punishment and torment upon them.

Then Allah says:

وَإِذَا تُتْلَى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ ...

And when Our clear **Ayat** are recited to them,

means, when the **Ayat** of the Qur'an and clear evidence and proof for **Tawhid** of Allah are mentioned to them, and they are told that there is no god besides Allah and that the Messengers spoke the truth,

... تَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا الْمُنكَرَ ...

you will notice a denial on the faces of the disbelievers!

... يَكَادُونَ يَسْطُونَ بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ آيَاتِنَا ...

They are nearly ready to attack with violence those who recite Our **Ayat** to them.

then they nearly attack and do harm to those who bring proof to them from the Qur'an, and cause them harm using their tongues and hands.

... قُلْ ...

Say, (O Muhammad to these people),

... أَفَأُنَبِّئُكُم بِشَرٍّ مِّن ذَلِكُمُ النَّارُ وَعَدَهَا اللَّهُ الَّذِينَ كَفَرُوا ...

Shall I tell you of something worse than that! The Fire! which Allah has promised to those who disbelieved,

The fire and wrath and torment of Allah are far worse than that with which you are trying to scare the believing close friends of Allah in this world. The punishment in the Hereafter for these deeds of yours is worse than that what you claim you want to do to the believers.

... وَبِئْسَ الْمَصِيرُ (٧٢)

and worst indeed is that destination!

how terrible is the Fire as a final destination and abode!

إِنَّـهَا سَآءَتْ مُسْتَقَرّاً وَمُقَاماً

Evil indeed it is as an abode and as a place to rest in. (25:66)

يأَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاسْتَمِعُواْ لَهُ

22:73 O mankind! A parable has been made, so listen to it:

إِنَّ الَّذِينَ تَدْعُونَ مِن دُونِ اللَّهِ لَن يَخْلُقُواْ ذُبَاباً وَلَوِ اجْتَمَعُواْ لَهُ وَإِن يَسْلُبْهُمُ الذُّبَابُ شَيْئاً لاَّ يَسْتَنقِذُوهُ مِنْهُ

Verily, those on whom you call besides Allah, cannot create a fly, even though they combine together for the purpose. And if the fly snatches away a thing from them, they will have no power to release it from the fly.

ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ

So weak are the seeker and the sought.

مَا قَدَرُواْ اللَّهَ حَقَّ قَدْرِهِ إِنَّ اللَّهَ لَقَوِىٌّ عَزِيزٌ

22:74 They have not regarded Allah with His rightful esteem. Verily, Allah is All-Strong, All-Mighty.

The insignificance of the Idols and the foolishness of their Worshippers

Here Allah points out the insignificance of the idols and the foolishness of those who worship them.

يَا أَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ ...

O mankind! A parable has been made,

> meaning, a parable of that which is worshipped by those who are ignorant of Allah and who join others as partners with Him.

... فَاسْتَمِعُوا لَهُ ...

so listen to it,

> pay attention and understand.

... إِنَّ الَّذِينَ تَدْعُونَ مِن دُونِ اللَّهِ لَن يَخْلُقُوا ذُبَابًا وَلَوِ اجْتَمَعُوا لَهُ ...

Verily, those on whom you call besides Allah, cannot create a fly, even though they combine together for the purpose.

> Even if all the idols and false gods whom you worship were to come together to create a single fly, they would not be able to do that.

Imam Ahmad recorded that Abu Hurayrah recorded the **Marfu`** report:

> وَمَنْ أَظْلَمُ مِمَّنْ خَلَقَ (خَلْقًا) كَخَلْقِي، فَلْيَخْلُقُوا مِثْلَ خَلْقِي ذَرَّةً أَوْ ذُبَابَةً أَوْ حَبَّة
>
> "Who does more wrong than one who tries to create something like My creation! Let them create an ant or a fly or a seed like My creation!''

This was also recorded by the authors of the Two **Sahihs** via `Umarah from Abu Zur`ah from Abu Hurayrah, who said that the Prophet said:

قَالَ اللهُ عَزَّ وَجَلَّ وَمَنْ أَظْلَمُ مِمَّنْ ذَهَبَ يَخْلُقُ كَخَلْقِي، فَلْيَخْلُقُوا ذَرَّةً، فَلْيَخْلُقُوا شَعِيرَةَ

> Allah says: "Who does more wrong than one who tries to create (something) like My creation! Let them create an ant, let them create a grain of barley.''

Then Allah says:

... وَإِن يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَّا يَسْتَنقِذُوهُ مِنْهُ ...

And if the fly snatches away a thing from them, they will have no power to release it from the fly.

> They are unable to create a single fly and, moreover, they are unable to resist it or take revenge against it if it were to take anything from the good and perfumed thing on which it lands. If they wanted to recover that, they would not be able to, even though the fly is the weakest and most insignificant of Allah's creatures.

Allah says:

... ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ (٧٣)

So weak are the seeker and the sought.

Ibn Abbas said,

> "The seeker is the idol and the sought is the fly.''
>
> This was the view favored by Ibn Jarir, and it is what is apparent from the context.

As-Suddi and others said,

> "The seeker is the worshipper, and the sought is the idol.''

Then Allah says:

مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ ...

They have not regarded Allah with His rightful esteem.

meaning, they have not recognized the might and power of Allah when they worship alongside Him those who cannot even ward off a fly, because they are so weak and incapable.

... إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ (٧٤)

Verily, Allah is All-Strong, All-Mighty.

means, He is the All-Strong Who, by His might and power, created all things.

وَهُوَ الَّذِى يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ

And He it is Who originates the creation, then He will repeat it; and this is easier for Him. (30:27)

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ - إِنَّهُ هُوَ يُبْدِىءُ وَيُعِيدُ

Verily, the punishment of your Lord is severe and painful. Verily, He it is Who begins and repeats. (85:12-13)

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ

Verily, Allah is the Provider, Owner of power, the Most Strong. (51:58)

عَزِيزٌ (All-Mighty),

means, He has subjugated and subdued all things, and there is none that can resist Him or overcome His might and power, and He is the One, the Subduer.

اللَّهُ يَصْطَفِى مِنَ الْمَلَـئِكَةِ رُسُلاً وَمِنَ النَّاسِ

22:75 Allah chooses Messengers from angels and from men.

إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ

Verily, Allah is All-Hearer, All-Seer.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَإِلَى اللَّهِ تُرْجَعُ الأُمُورُ

22:76 He knows what is before them, and what is behind them. And to Allah return all matters.

Allah chooses Messengers from the Angels and Messengers from Mankind

Allah tells:

اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ ...

Allah chooses Messengers from angels and from men.

Allah tells us that He chooses Messengers from His angels as He wills by His law and decree, and He chooses Messengers from mankind to convey His Message.

... إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ (٧٥)

Verily, Allah is All-Hearer, All-Seer.

means, He hears all that His servants say, and He sees them and knows who among them is deserving of that, as He says:

اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ

Allah knows best with whom to place His Message. (6:124)

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَإِلَى اللَّهِ تُرْجَعُ الأُمُورُ (٧٦)

He knows what is before them, and what is behind them. And to Allah return all matters.

He knows what will happen to His Messengers and the Message He sent them with, for none of their affairs are hidden from Him.

He says:

عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا

إِلَّا مَنِ ارْتَضَى مِن رَّسُولٍ فَإِنَّهُ يَسْلُكُ مِن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا

لِيَعْلَمَ أَن قَدْ أَبْلَغُوا رِسَالَاتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَى كُلَّ شَيْءٍ عَدَدًا

The All-Knower of the Unseen, and He reveals to none His Unseen. Except to a Messenger whom He has chosen, and then He makes a band of watching guards to march before him and behind him. Till he knows that they have conveyed the Messages of their Lord. And He surrounds all that which is with them, and He keeps count of all things. (72:26-28)

So He, may He be glorified, is guarding them, and is Witness to what is said about them. He is protecting them and supporting them.

يَـأَيُّهَا الرَّسُولُ بَلِّغْ مَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

O Messenger! Proclaim which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allah will protect you from mankind. (5:67)

يأَيُّهَا الَّذِينَ ءَامَنُواْ ارْكَعُواْ وَاسْجُدُواْ وَاعْبُدُواْ رَبَّكُمْ وَافْعَلُواْ الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ

22:77 O you who believe! Bow down, and prostrate yourselves, and worship your Lord and do good that you may be successful.

وَجَـهِدُوا فِى اللَّهِ حَقَّ جِهَـدِهِ هُوَ اجْتَبَـكُمْ

22:78 And strive hard in Allah's cause as you ought to strive.

وَمَا جَعَلَ عَلَيْكُمْ فِى الدِّينِ مِنْ حَرَجٍ

He has chosen you, and has not laid upon you in religion any hardship:

مِّلَّةَ أَبِيكُمْ إِبْرَهِيمَ هُوَ سَمَّـكُمُ الْمُسْلِمِينَ مِن قَبْلُ وَفِى هَـذَا لِيَكُونَ الرَّسُولُ شَهِيداً عَلَيْكُمْ وَتَكُونُواْ شُهَدَآءَ عَلَى النَّاسِ

it is the religion of your father Ibrahim. He has named you Muslims both before and in this (Qur'an), that the Messenger may be a witness over you and you be witnesses over mankind!

فَأَقِيمُواْ الصَّلَوةَ وَءَاتُواْ الزَّكَـوةَ وَاعْتَصِمُواْ بِاللَّهِ هُوَ مَوْلَـكُمْ

So, perform the Salah, give the Zakah and hold fast to Allah. He is your Mawla,

فَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ

what an Excellent Mawla and what an Excellent Helper!

The Command to worship Allah and engage in Jihad

Allah said:

يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ (٧٧)

O you who believe! Bow down, and prostrate yourselves, and worship your Lord and do good that you may be successful.

It was reported from Uqbah bin Amir that the Prophet said:

فُضِّلَتْ سُورَةُ الْحَجِّ بِسَجْدَتَيْنِ، فَمَنْ لَمْ يَسْجُدْهُمَا فَلَا يَقْرَأْهُمَا

Surah **Al-Hajj** has been blessed with two **Sajdah**, so whoever does not prostrate them should not read them.

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ ...

And strive hard in Allah's cause as you ought to strive.

means, with your wealth and your tongues and your bodies.

This is like the **Ayah**:

اتَّقُواْ اللَّهَ حَقَّ تُقَاتِهِ

Have **Taqwa** of Allah as is His due. (3:102)

... هُوَ اجْتَبَاكُمْ ...

He has chosen you,

means, `O **Ummah** (of Islam), Allah has selected you and chosen you over all other nations, and has favored you and blessed you and honored you with the noblest of Messengers and the noblest of Laws.'

... وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ...

and has not laid upon you in religion any hardship,

He has not given you more than you can bear and He has not obliged you to do anything that will cause you difficulty except that He has created for you a way out. So the **Salah**, which is the most important pillar of Islam after the two testimonies of faith, is obligatory, four **Rak`ahs** when one is settled, which are shortened to two **Rak`ah** when one is traveling.

According to some **Imams**, only one **Rak`ahs** is obligatory at times of fear, as was recorded in the **Hadith**.

A person may pray while walking or riding, facing the **Qiblah** or otherwise. When praying optional prayers while traveling, one may face the **Qiblah** or not.

A person is not obliged to stand during the prayer if he is sick; the sick person may pray sitting down, and if he is not able to do that then he may pray lying on his side.

And there are other exemptions and dispensations which may apply to the obligatory prayers and other duties. So the Prophet said:

بُعِثْتُ بِالْحَنِيفِيَّةِ السَّمْحَة

> I have been sent with the easy **Hanifi** way.

And he said to Mu`adh and Abu Musa, when he sent them as governors to Yemen:

بَشِّرَا وَلَا تُنَفِّرا وَيَسِّرَا وَلَا تُعَسِّرَا

> Give good news and do not repel them. Make things easy for the people and do not make the things difficult for them.

And there are many similar **Hadiths**.

Ibn Abbas said concerning the **Ayah**, **وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ** (and has not laid upon you in religion any hardship),

> "This means difficulty.''

...مِّلَّةَ أَبِيكُمْ إِبْرَاهِيمَ ...

It is the religion of your father Ibrahim.

Ibn Jarir said,

> "This refers back to the **Ayah**, **وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ** (and has not laid upon you in religion any hardship), meaning, any difficulty.''

On the contrary, He has made it easy for you, like the religion of your father Ibrahim. He said,

> "It may be that it means: adhere to the religion of your father Ibrahim.''

I say: This interpretation of the **Ayah** is like the **Ayah**:

> قُلْ إِنَّنِى هَدَانِى رَبِّى إِلَى صِرَطٍ مُّسْتَقِيمٍ دِينًا قِيَمًا مِّلَّةَ إِبْرَاهِيمَ حَنِيفًا
>
> Say: "Truly, my Lord has guided me to a straight path, a right religion, the religion of Ibrahim, a **Hanif**. (6:161)

... هُوَ سَمَّاكُمُ الْمُسْلِمينَ مِن قَبْلُ وَفِي هَذَا ...

He has named you Muslims both before and in this (Qur'an),

Imam Abdullah bin Al-Mubarak said, narrating from Ibn Jurayj, from Ata', from Ibn Abbas: concerning Allah's saying, **هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِن قَبْلُ** (He has named you Muslims before),

> "This refers to Allah, may He be glorified.''
>
> This was also the view of Mujahid, Ata', Ad-Dahhak, As-Suddi, Muqatil bin Hayyan and Qatadah.

Mujahid said,

> "Allah named you Muslims before, in the previous Books and in **Adh-Dhikr**, **وَفِي هَذَا** (and in this), means, the Qur'an.''
>
> This was also the view of others, because Allah says:
>
> ... هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ...
>
> He has chosen you, and has not laid upon you in religion any hardship,

Then He urged them to follow the Message which His Messenger brought, by reminding them that this was the religion of their father Ibrahim.

Then He mentioned His blessings to this **Ummah**, whereby He mentioned them and praised them long ago in the Books of the Prophets which were recited to the rabbis and monks. Allah says: هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِن قَبْلُ (He has named you Muslims both before) meaning, before the Qur'an, وَفِي هَذَا (and in this).

Under the explanation of this **Ayah**, An-Nasa'i recorded from Al-Harith Al-Ash`ari from the Messenger of Allah, who said:

مَنْ دَعَا بِدَعْوَى الْجَاهِلِيَّةِ فَإِنَّهُ مِنْ جِثِيِّ جَهَنَّم

Whoever adopts the call of **Jahiliyyah**, will be one of those who will crawl on their knees in Hell.

A man said, "O Messenger of Allah, even if he fasts and performs Salah?''

He said,

نَعَمْ وَإِنْ صَامَ وَصَلَّى ، فَادْعُوا بِدَعْوَةِ اللهِ الَّتِي سَمَّاكُمْ بِهَا الْمُسْلِمِينَ الْمُؤْمِنِينَ عِبَادَ الله

Yes, even if he fasts and performs **Salah**. So adopt the call of Allah whereby He called you Muslims and believers and servants of Allah.

... لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاء عَلَى النَّاسِ ...

that the Messenger may be a witness over you and you be witnesses over mankind!

means, `thus We have made you a just and fair nation, the best of nations, and all other nations will testify to your justice. On the Day of Resurrection you will be, شُهَدَاء عَلَى النَّاسِ (witnesses over mankind),' because on that Day all the

nations will acknowledge its leadership and its precedence over all others.

Therefore, on the Day of Resurrection the testimony of the members of this community will be accepted as proof that the Messengers conveyed the Message of their Lord to them, and the Messenger will testify that he conveyed the Message to them.

... فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ...

So perform the **Salah**, give **Zakah**,

means, respond to this great blessing with gratitude by fulfilling your duties towards Allah, doing that which He has enjoined upon you and avoiding that which He had forbidden.

Among the most important duties are establishing regular prayer and giving **Zakah**.

Zakah is a form of beneficence towards Allah's creatures, whereby He has enjoined upon the rich to give a little of their wealth to the poor each year, to help the weak and needy. We have already mentioned its explanation in the Ayah of **Zakah** in Surah **At-Tawbah** (9:5).

... وَاعْتَصِمُوا بِاللَّهِ ...

and hold fast to Allah.

means, seek the help and support of Allah and put your trust in Him, and get strength from Him.

... هُوَ مَوْلَاكُمْ ...

He is your **Mawla**,

meaning, He is your Protector and your Helper, He is the One Who will cause you to prevail against your enemies.

... فَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ (٧٨)

what an Excellent **Mawla** and what an Excellent Helper!

He is the best **Mawla** and the best Helper against your enemies.

This is the end of the Tafsir of Surah **Al-Hajj**. May Allah bless our Prophet Muhammad and his family and Companions, and grant them peace; may Allah honor and be pleased with the Companions and those who follow them in truth until the Day of Resurrection.